The Christian East

LETTER FROM HIS GRACE THE ARCHBISHOP OF ATHENS

ΒΑΣΙΛΕΙΟΝ ΤΗΣ ΕΛΛΑΔΟΣ
Ο
ΜΗΤΡΟΠΟΛΙΤΗΣ ΑΘΗΝΩΝ.

ATHENS,
July 3/16, 1920.

To the Editor of the Magazine, THE CHRISTIAN EAST.

DEAR SIR,

Taking advantage of the opportunity of thanking you for kindly sending two numbers of your magazine, which I have read with the greatest interest, I wish to express to you, and through your magazine to both flocks of the Anglican and Orthodox Churches, my opinion regarding the cause of the union of the Churches.

Looking backwards and forwards to the relations between both Churches I can say that one of the most important events of the century at the beginning of which we find ourselves is just the work of the union of both Churches, the Holy Anglican and the Greek Orthodox. We can really congratulate ourselves that this question has arisen in our days in a more vivid manner. Let us hope that through our efforts it may in our days come to a happy issue.

I am sure that THE CHRISTIAN EAST will help a great deal to the great purpose of union. I hope that through the aid of the Anglican and Greek theologians the question of union will be greatly forwarded.

In this hope I pray God that He will bless your work in the magazine, and that He will help us in reaching the great result of unity.

With my paternal blessing,
The Archbishop of Athens,
MELETIOS.

Archiepiscopal Seal :
ΜΗΤΡΟΠΟΛΙΣ ΑΘΗΝΩΝ.

SOME EXPERIENCES WITH THE ORIENTAL CHURCH

By the Rev. CANON GARLAND, D.D.

WHILE I was with the Australian Imperial Forces in Egypt, Palestine, and Syria, I had never-to-be-forgotten relations with Oriental Christians, and particularly with those of the Greek Orthodox Church.

A few days after Jerusalem was entered by General Allenby, I had the wonderful privilege of being the first priest of the Church of England, since the war began, to celebrate the Holy Eucharist in the Chapel of St. Abraham, adjoining the Holy Sepulchre, at an altar erected by the Greek Orthodox Patriarch of Jerusalem for the use of priests of the Church of England, in a chapel belonging to the Greek Orthodox Church, and set apart for the exclusive use of the Church of England; only a wall divides the chapel from Calvary. The Patriarch himself had been taken away as a prisoner by the Turks, under circumstances of great cruelty and hardship, from Jerusalem to Damascus. There were none but priests left at that time, under the Archimandrite Porphirios, who very readily gave permission to me to celebrate. I was accompanied by the senior chaplain of the Australian Imperial Forces, the Rev. Maitland Woods, and some other soldiers. The welcome we received from the priests, monks, and nuns of the Greek Orthodox Church can never fade from memory; their delight at, as they expressed it, "seeing the English Church again," and their manifestations of joy, are beyond words. Offerings of flowers and a linen embroidered altar-cloth, given out of their poverty approaching starvation; prostrations in order to kiss the hem of our vestments; kissing of our hands; all testified to the great depth of their welcome to us. Quite a number of times afterwards I had the same privilege of celebrating at that altar, and always was welcomed with eager manifestations.

On a later occasion, when in Jerusalem, I was at the great thanksgiving service in the Greek Orthodox Cathedral of the Holy Sepulchre to celebrate the driving of the Turks out of Palestine, the Archbishop of Sinai presiding, the Patriarch being still a prisoner. I was present in vestments, and at first was asked to take my place among the Greek Orthodox priests, who stood in two rows facing inwards outside the iconastasis; but when the Archbishop came in and took his place on the throne, he had me brought to stand at his right hand. There were other Church of England priests present, in cassocks only, and I understood that it was because I had been the first priest to celebrate, and on this occasion attended in vestments, that this compliment was paid to me.

On the liberation of the Patriarch, His Beatitude Damianos, after the capture of Damascus, and his later restoration to his throne, I had the great honour of several audiences with him, extended at intervals for nearly twelve months. Nothing could exceed his graciousness, nor the eagerness with which he discussed the possibility of the union of the Greek Orthodox Church with the Church of England. Cautious by nature and training (for before his ordination he was a lawyer in Greece, and therefore inclined to consider all the difficulties in the way), yet I gathered from him that these difficulties could be overcome. In this opinion he is supported by the Archimandrite Themelis, Secretary to the Patriarchate (who spent a couple of years at Oxford), and by every leading priest with whom I had conversation. It became a phrase among priests: "To-day, Church of England and Orthodox Church side by side; to-morrow, please God, hand in hand."

Among other evidences of the goodwill existing I was presented with a beautiful set of vestments by the Patriarch, and lately I have received from the Secretary to the Patriarchate a letter announcing that His Beatitude had graciously conferred upon me the Knighthood of the Holy Sepulchre, which honour I can regard only as being given to me because I happened to be the first priest of the Church of England to have celebrated as above related, and to have shown my sympathy with the Greek Orthodox Church. Amongst the tokens of goodwill was an invitation to spend Ascension Day, 1919, on the Mount of Olives. The Archimandrite Themelis called for me, and with the Bishop of Akker we went up the Mount together on Ascension Eve, calling first at the monastery on the Mount, and afterwards visiting the site of the Ascension—now, alas! occupied as a mosque. On this one day of all the year the Christians are allowed to worship there. That was our evening visit. The Churches which erected their altars for the day were the Greek Orthodox, Copts, Armenians, Syrian Orthodox, and Latins. In the morning I was present at the Eucharist celebrated by the Bishop, and though only in uniform, I was made to take my place so close to the altar that I could touch it. Then when the Bishop paid his courtesy visits to the other altars he took me with him, and finally, when the Patriarch arrived to make his homage in the Holy Place, he placed me beside him all the time. I was told there was no reason whatever why the Church of England should not have a service on the Mount that day, and that a place for an altar would be provided if asked for. During my visits in Jerusalem, I was in the habit of taking our Australian boys round the Holy Place, and I was very fond of showing them the underground Church of St. John the Baptist. One day, talking to the Patriarch, I expressed as a pious hope that I would love to celebrate the Holy Eucharist upon the old altar which had been standing 1,200 years in the underground church. I never thought

of making a request, it seemed to me too much to ask. He made no reply at the moment, but a little later a priest arrived breathless, made obeisance to the Patriarch, and received orders to prepare the altar for me to celebrate on the next Sunday morning; His Beatitude telling me that it was the first celebration for over 1,000 years. On the second occasion I received a similar privilege at that altar, both times having Australian soldiers with me, and some English soldiers and officers' wives; the Greek priest stood beside me all the time, and at the proper time one of his people brought forward incense to be used. I may mention here that once, when celebrating in the Chapel of St. Abraham, Father Themelis came with me and stood with me, and was always urgent in his request that we should sing English hymns. The Greek Orthodox loved our English hymns, and perhaps all the more because they were unaccompanied. It was not only in Jerusalem that one saw such stretching out of hands to the Church of England, for at Damascus I had the same experience, though my visits there were fewer. Here I had audiences with His Beatitude Gregorius IV., Patriarch of Antioch, who spoke about the union of the Churches in exactly the same way as his brother of Jerusalem, as did the only priest to whom I spoke. Our visit was Christmas, January 6, 1919 (Old Style). I arrived at the Cathedral in uniform, very early in the morning, when it was yet dark. The Cathedral was nearly full, and what struck me most was that the people had been there several hours already, and the way in which the little children crowded round the doors of the screen leading into the altar where the Patriarch was standing vested and crowned. A priest came out and invited me to go within the screen, where I put myself into a dark corner. Now two priests in golden vestments came and brought me to the Patriarch; I made obeisance and received his blessing, after which I retired again to my dark corner, well content to watch. But two priests now came, placed upon me vestments similar to their own, and led me to the altar, putting me next to the Bishop who was assisting the Patriarch, and above the other priests. At the proper times I received the kiss of peace and was censed, and in the Great Procession was given a small hand cross to carry, following the priests bearing paten and chalice. After the Patriarch had communicated himself he retired to a corner and knelt down in devotion. It was wonderful watching him; priests came and lovingly kissed his robe and hand, but he remained absorbed in prayer. The Bishop took his place to give the Holy Communion to the priests. I stood back, but a priest came and led me forward with the others, and I had the privilege of receiving the Holy Communion, being addressed by my Christian name as I was communicated separately in each kind. After the service the Patriarch invited me to the reception which he

held, where he placed me next to his throne while his own people gave him Christmas greetings and homage; later in the morning I was present at his public reception, at which other Orientals, Latins, and Druses, were represented. Between the two receptions the Patriarch took me to his family breakfast. I wonder if this is the first occasion on which a Church of England priest received Holy Communion at a Greek Orthodox altar as a Church of England priest. The fact was duly reported to the Patriarch at Jerusalem, as I found out later, so evidently it was not done in any hole-and-corner fashion. I think these personal instances, and there are others as well, will show that the Greek Orthodox Church is more than well disposed towards any priest of the Church of England who shows sympathy. And my case was not singular by any means; there were many others of which I have heard. The senior chaplain of our forces at Homs (Zobah, which David conquered) was given permission by the Archbishop of Homs to use the altar in the Cathedral for the Christmas Eucharist, which was celebrated by the Rev. Maitland Woods according to the Book of Common Prayer, being attended by Sir Harry Chauvel, the G.O.C. Australian Imperial Forces, with his staff and a great body of troops. The Archbishop of Homs himself took part in the service, staying near the altar and giving his blessing to the congregation, and saying a few words of welcome. The use of a Greek Orthodox altar by a Church of England priest has formerly not been permitted; now there are the above and other examples which imply the recognition of our priesthood.

SOME THOUGHTS ON REUNION WITH THE ORTHODOX CHURCH

By the Rev. CANON HICHENS

IT is a misfortune that the Church of England is so inadequately represented in the Near East. At Jerusalem alone have we a Bishop, and a college which bids fair soon to be a centre of learning. At Constantinople, at Smyrna, at Damascus, and at Alexandria there may from time to time be a chaplain who is a student and a learned man, and who manages, though probably overworked and scandalously ill-paid, to study, to learn Greek, and to see a good deal of our Orthodox fellow-Christians. But our Church makes no proper effort to be represented as she should be. She is too preoccupied with her half-Christian masses at home, her dominions abroad, to give due attention to the old Churches of the East. Yet the Orthodox take

considerable interest in us, and we could learn a great deal by intercourse with them.

We ought undoubtedly to have a collegiate church at Constantinople, and also at Smyrna and Damascus. Then we could exhibit our type of worship in a proper way, we could help in mission work amongst the Jews and Moslems, and our candidates for Holy Orders could study theology and Church history in the lands where Church history had its beginnings.

Then, and then only, would our priests at home know what is needed to reunite the Christians of the East and the West.

At present the champions of reunion are too often men who, however learned they may be about the past, are not familiar with current Eastern life and thought. Some of them, therefore, have a fancy conception of the Orthodox clergy; they do not know what these are thinking about us, they have only heard what could be told them through interpreters in brief visits to the East. Often, no doubt, courtesy prevented their hosts from touching upon their adverse thoughts.

The writer of this article labours under the disadvantage of being inapt at foreign languages—being only able to converse in Greek when the conversation is not a general one. On the other hand he has known a good many of the Orthodox clergy intimately; he has, as Honorary Chaplain to Bishop Collins, accompanied him on frequent official visits to Archbishops and Bishops; and, after his death, as Chaplain and Commissary to Bishop Blyth, was able to see a good deal of the clergy in Palestine.

It would not be fair to give the names of people in high positions who have, in private, spoken with exceeding frankness of objections that they had to union, and difficulties that they felt might arise.

One can only give a summary of the general state of feeling towards reunion in the southern part of the Patriarchate of Constantinople and in the Patriarchate of Jerusalem.

Travellers interested in this subject may well have met Bishops or priests whose thoughts would cast a new light on the question. One can only hope that this article gives a fair summary of the attitude of the chief Bishops and of the Archimandrites and parish priests.

We all know that the Church of England, with its sister Churches, is famous for liberty and diversity. This shows itself in regard to reunion. Some of our people desire and earnestly pray for the unity of all Christians alike. Others think that we must first aim at union with those in the other branches of the Catholic Church.

We see the same diversity in the attitude of the Orthodox in regard to union with the Anglican Church. The official view, no doubt, still is supposed to be that outside the Orthodox Church there is no

certainty of salvation and no real Church at all. But with the Bishop or priest or learned layman of modern times the problem is a different one; it is a threefold question that has to be asked: "Is the Church of England orthodox as to her views of the articles of the Creed and of the Sacraments? Does she possess Apostolic Orders? Would open communion with her present any special advantages?"

Most of the Orthodox priests are not learned; they are, in fact, ignorant and unlearned. They have as a rule a kindly feeling for the English Church. They believe her to be a good deal akin to their own Church. They would welcome intercommunion, and are eager that we should celebrate in their churches.

This desire is shared by a good many of the more learned and important clerics. A few years ago one of the leading Athenian archæologists, who was also Honorary Secretary to Queen Olga, came to Smyrna more than once to prepare a monograph on the tomb of Polycarp and to visit his friends. He was a great enthusiast on the subject of union. He lectured in our churches to a large audience of Orthodox and Anglicans; a choir from the Metropolis sang hymns. Then the Metropolitan of Smyrna allowed a meeting to be held at the Metropolis, at which he himself presided.

So far it has been impossible to proceed by way of regular or frequent intercommunion. Basil, the late Metropolitan of Smyrna, once told the writer of this article that he had orders from Constantinople to allow communion in his province to any Anglican who could not possibly have access to any of his own priests. But it would be hard to quote an instance of this being done.

The Archbishop himself used every Easter to invite the Chaplain of Smyrna to take part in the great procession of "the Second Resurrection," walking through the city with the Greek and Russian priests, and reading the Gospel in English from a seat next his throne.

His successor has openly expressed his grief that union has not already taken place.

Let us now consider the state of feeling within the Patriarchate of Jerusalem.

Here, probably, there is far more difference of opinion. The rank and file of the clergy would probably welcome union, but there is a cautious feeling against it on the part of others.

The writer has never heard the "*Filioque* clause of the Creed" mentioned as a bar, nor the question of Orders. But the views of the Low Church party, or Evangelicals, are considered dangerously near to heresy on certain points; and the policy of some of the missionaries has, in the past, caused great soreness. One must remember that some of our Anglican missionaries have talked as though an Orthodox could hardly be a true Christian unless converted to Protestantism;

and attempts have been made to persuade our Bishops to break their rule of refusing to reconfirm members of the Orthodox Church.

A highly placed Bishop brought forward, as the chief obstacle to union with us, a somewhat startling objection. He said that he could not wish for union whilst we rejected Transubstantiation. As he probably represents a large body of ecclesiastics one cannot lightly say that his opinion is of no account. He probably feels bound by the decisions of the Council of Jerusalem (or Bethlehem), held in the sixteenth century to consider the possibility of healing the breach with Rome.

On the whole, one is inclined to think that the better informed Orthodox are acutely conscious of the cleavage of opinions in the Anglican Church, and that the main obstacle to reunion lies with our extremists. The Broad Church party would, no doubt, be regarded as heretical; the Low Church party is regarded as near to heresy. Do we realize that those amongst us who are pro-Roman are equally a stumbling-block? The Orthodox Church regards the claims of the Papacy as anti-Christian, its peculiar dogmas as corrupt modern innovations, its exclusiveness as uncatholic. The longing veneration with which a small section of our people yearn for Rome would fill an Orthodox with stupefied disdain.

To sum up, then, our simplicity of ritual, our want of veneration of icons, our use of the *Filioque* clause, seem to cause no misgivings, and our Orders are generally regarded as valid. But the Orthodox Church does not welcome vague views about the Sacraments, proselytism, veneration for the Papacy, or modernism in regard to the Virgin Birth or the Resurrection.

DELEGATES FROM CONSTANTINOPLE

By the Rev. C. NORMAN SMITH

THE presence in London of the official Delegation to the Lambeth Conference from the Œcumenical Patriarchate afforded to the members and friends of the Association two opportunities of testifying the reverence and affection with which we have always regarded the Orthodox Church, and the desire we possess to be reunited with her.

On Wednesday, July 21, the General Committee held a reception in Sion College to meet the delegates. They were first received in the Library by the Bishop of London, President of the Association, and several members of the Committee, and by the Rev. C. O. Becker, Librarian of Sion College, representing the President and Fellows.

After tea, they proceeded to the Hall, where a meeting was formed, with the Bishop of London in the chair. There were present on the

platform the Most Rev. Philaret, Greek Metropolitan of Demotica in Thrace, the Very Rev. Archimandrites Pagonis, of the Greek Church in London, and Kallinicos, of the Greek Church in Manchester, Professor Komnenos, of the University of Halki, members of the Delegation; Lord Hugh Cecil and the Rev. H. J. Fynes-Clinton, representing the Archbishop's Eastern Committee; the Very Rev. Fr. Smymoff, of the Russian Church in London; and Mr. Doukovetsky, Secretary of the Russian Parish Council.

THE BISHOP OF LONDON said that they had come to the culmination of the long line of efforts to bring about a *rapprochement* between the Anglican Church and the Churches of the East. He referred to his reception in Athens in 1918 by the authorities of the Greek Church, and to the special Mass arranged while he was there. Later they had the pleasure in England of a visit from the Archbishop of Athens.

These visits had led to a greater degree of mutual understanding and a deep longing that eventually the two great branches of the Church to which they belonged should be joined together. He then made an appeal for the fund to provide an English university education for Serbian theological students, and in conclusion explained that he said that the culmination of attempts to draw nearer to each other had arrived, because their dear brother, the Metropolitan of Demoticon, had come, by the official invitation of the Archbishop of Canterbury, to take part in the Lambeth Conference.

THE METROPOLITAN OF DEMOTICA, speaking through a most accomplished interpreter, said: "Your Lordship has very fittingly referred to the relations which the Anglican Church has had in the past both with the Russian and Greek Churches of the East. Your Lordship has also made a fitting reference to the valuable assistance given to the Serbian theological students in this country. With our Church also your relations are longstanding, and in more recent times they have been developed and made more significant by visits, especially that of the Archbishop of Athens to this country.

"The relations between your Church and our own have always been marked by feelings of cordiality. From 1840 to the present time an entire chain of events has been forged which has knit us together. Correspondence has been exchanged between the two Churches; mutual visits of representatives have taken place; and, more recently, it has been thought fit to give a more official form to that drawing together. That was the object which the ancient Church of Constantinople had in mind when she sent us on this mission. The Anglican Church and the English people may rest assured that we are actuated by the same feeling of Christian love and peace that we know you to be actuated by. Our belief that there is a sincere desire on the part of the Anglican Church to draw nearer to us is a belief that we had

before we came here. We have gone to the Lambeth Conference, and have discussed with the members of your Church the points that keep us apart, and we have come to the conclusion that the ultimate reunion of the two Churches is not a mere dream. To-day we are making the paths straight for reunion. Let us pray to God that the day of its realization may not be far."

Lord HUGH CECIL said that he was sure that he spoke with the voice of all who were present when he asked them to carry a hearty vote of thanks to His Eminence for the speech he had made. He referred to the deliverance of the Churches of the East from centuries of oppression, saying that we, favoured in the position of our country, could watch the finger of God moving in this deliverance. By reason of our isolation from the rest of Christendom we had much to learn from the Orthodox Churches of the East, and they hoped to learn much which the Church of His Eminence could teach them.

They heartily prayed that God would bless both Churches, in that they might be joined together even more closely in His worship and for His glory.

Mr. DOUKOVETSKY referred to the persecution of the Russian Church, to which he belonged, and which derived its being from the great Church of Constantinople, so honourably represented by His Grace the Metropolitan. The Russian Church had her massacres and her martyrdoms, but they, the refugees from that Church, were much consoled by the great kindness that they had received from the Anglican Church in London, and especially on the part of the Bishop, and he took this opportunity of thanking the Anglican Church for their kindness, taking, as it did, the practical form of allowing them the use of the Church of St. Mary-le-Bow, Cheapside, in which they were now celebrating their services.

The meeting ended with the Blessing, given by the Metropolitan of Demoticon.

On Thursday, August 5 (the eve of the Transfiguration), a solemn service of intercession for the relief of Eastern Christians still in danger of oppression was held in Southwark Cathedral, in the presence of a distinguished company of ecclesiastics and others.

At 6.15 p.m. the Delegation, consisting of the Metropolitan of Demotica, attended by two Deacons of Honour (the American General Secretary, Fr. Chauncey Emhardt, and the General Secretary) and the Archpriests Kallinicos and Basdekas, were met at the west end of the Cathedral by the Bishops of Southwark and Woolwich, and members of the Chapter. The Eastern greeting, "Is polla ete Despota" was sung by the choir.

On reaching the chancel gates, the Bishop of the diocese welcomed the Metropolitan. His speech is summarised in the following words:

The Bishop of Southwark said that he wanted to express the welcome which they of the Anglican Church desired to extend to the Archbishop of Demotica and those with him of the Eastern Church who were present at that service. The Archbishop was a representative of the Orthodox Eastern Church, and in his person they greeted and honoured the great Church of the East. They wanted to assure him of the profound sorrow and heartfelt sympathy with which they had followed the sufferings of so many of the Churches of the East. The agony of the Church in Armenia, the harrowing of the Church in Serbia, the persecution of the Church in Russia, with the massacre of its bishops and priests, had stirred the Church of England with deepest pity. Most earnestly would they pray that the Churches of the East might be delivered from their age-long suffering. Especially they welcomed the Archbishop and the Delegation of which he was the head, as they assembled in London at the time of the Lambeth Conference. Their presence at that Conference was another step towards that union for which the members of both Churches longed and yearned. It was the mission of the Church of Christ to bring to the human race union and brotherhood. But first the Church must show the world that in Christ they were one. They believed that it was the will of our Lord that they should show to the world a united Church. The union of the Church of England and the Orthodox Church would hasten the coming of a united Christendom. There was so much that had already drawn them together, and they believed that complete union was not far off. Holding in common so much that was essential in matters of faith and order, they believed that the misunderstandings and differences which divided them would cease, and that their mutual relations would, under the guidance of God the Holy Spirit, develop into that visible unity for which they made their constant prayer.

The Metropolitan then addressed the congregation in Greek, the following translation being read from the pulpit by Fr. Fynes-Clinton:

"It is with a glad heart that we have accepted your Lordship's cordial invitation to come to this great cathedral church and join in your prayers on behalf of our brethren who have suffered martyrdom throughout the Near East, and on behalf of those who, through the sacrifice of their lives in Palestine and elsewhere, have freed those holy places where our Lord was born, and where He consummated the work of the redemption of the human race.

"Responsive to the brotherly invitation of the Most Reverend Primate of All England, we have come to this country, sent by our own Patriarchal and Apostolical Church in Constantinople, to be her representatives at the great Conference of Lambeth Palace, and cherishing in our hearts that selfsame earnest longing for the union of our two

Churches which we know to animate the hearts of you of the great Episcopal Church of England.

"We have sought to make our feelings clear at the conferences and discussions which we have been fortunate enough to have with distinguished prelates and other representatives of the Anglican Church. This community of feelings uniting us is not a thing of recent growth. It can be traced far back into the past, manifesting itself in a multitude of ways whereby the Churches show themselves closer to one another, and through the removal of misunderstandings attained to ever deeper and fuller knowledge of one another. This tendency has become yet more clearly marked in recent years, especially in the course of the Great War, which united our two nations in a fraternity of arms, and furnished abundant cause for feelings of esteem and gratitude towards the British nation to grow in our hearts.

"Such being the object of our mission, we have honestly striven to conform to its spirit, and we have found the same spirit animating the Anglican Church. There are points of difference between the two Churches; that is generally acknowledged. We have laboured, and shall continue to labour, for their removal, and for a closer union. When certain essential differences have been dealt with, other points will cause no difficulty. When that shall have been attained we trust that, with the assistance of the Holy Ghost, we shall find ourselves very near to the day of complete union."

The procession then entered the Sanctuary, and the Contakion for the Departed was sung, the Metropolitan offering the concluding prayer.

After the collection hymn, the Litany from the Orthodox Liturgy of St. John Chrysostom was sung in procession by two cantors in copes. The following took part in the procession, after the choir and visiting clergy and Chapter: The Archimandrite Serge, of the Russian Delegation to Athens, and his attendant; the Armenian Archbishop of Smyrna, attended by Fr. J. A. Douglas; Bishop Francis Hodur and his chaplain, of the Polish National Church of America; the Bishops of Harrisburg, U.S.A., Coventry, and Woolwich; the Metropolitan of Demotica, with the two Archpriests of the Delegation; and the Bishop of the diocese. At the end of the Litany the Metropolitan offered a prayer for unity, and gave the Blessing.

ASPIRATIONS TOWARDS UNION

By the Rev. HAMILCAR ALIVISATOS, D.D.

Professor in the University of Athens; Director of the Ministry of Public Instruction, Church Department

THE earnest desire for union with the Orthodox Church expressed by the Anglican Church during the visit paid to America and England in the year 1918 by an ecclesiastical mission under the Right Reverend Meletios, the Metropolitan of Athens, is neither strange nor new. The Anglican Church has often expressed this desire for union on previous occasions. For example, in the time of Theophilus, Metropolitan of Athens; of Lycurgus, Archbishop of Syra; of Germanos, Metropolitan of Athens; and of the Archbishop Dionysius, fervent desires for union were manifested.

These facts do not surprise us at all. They are prompted by a sense of the nearness of the two Churches to each other in their principles. History shows that the attitude of the Anglican Church towards the Orthodox in the matter of proselytizing has been irreproachable. Such instances as have occurred of a different attitude have been too isolated and infrequent to constitute a proof to the contrary. The Anglican Church, acknowledging the authority of the Orthodox Church, and regarding it with reverence, has never desired to behave towards it in a way calculated to promote misunderstanding. On the contrary, the Anglican Church has always been eager not only to promote mutual understanding, but also to give any possible help and support during the exceedingly difficult experiences which the Orthodox Church has endured. Anyone who has even an elementary idea of the Anglican Church will have found out that while this Church avoids the extremes of Protestantism, it in no way adopts the Papal exaggerations. Thus it stands between these two extremes, naturally approaching the Orthodox Church, which also occupies a middle position, and with which it desires to be united. No doubt there exist between these two Churches many and, in some respects, serious differences. To these differences it is our duty to give special attention. For if these tendencies of the Anglican Church are properly regarded and directed they will contribute to their mutual understanding, and in all probability to their final union.

It is no part of my purpose to write an historical dissertation on the mutual relations between these two Churches in the past. I think the facts are known. My purpose is to describe the recent events in New York, Oxford, and London, which, in my opinion, have contributed

more than anything hitherto to bring these two Churches to a fuller mutual understanding.

When we were in New York a formal reception was given by the Greek community in honour of the ecclesiastical mission from Athens. The Anglican Church regarded it as a duty to send as official representative the Right Reverend Darlington, Bishop of Harrisburg, who, in an address to the Metropolitan of Athens, declared that union with us was the ardent desire of his Church. He referred to the friendly intercourse between the two Churches during the time of the Greek Metropolitans, Theophilus and Germanos, and he expressed before a large assembly of Greeks and Americans the hope that he might soon see the two Churches united in the great mission they have in the world. During the formal reception of the mission in the different big towns of America the representatives of the Anglican Church lost no opportunity to declare the aspirations for union cherished by themselves personally as well as by the whole official Church.

Nearly every day in private visits and receptions, in churches, cathedrals, and bishops' residences, they expressed their sincere desire for union, and gave us opportunities for realizing the obligation which necessarily rests upon our Church of meeting their overtures in a similar spirit. But what enabled us best to form a complete idea of the doctrines of the Anglican Church, and of the possibilities of union, was the theological discussion which took place between us and distinguished bishops and theologians of the Anglican Church. These discussions were arranged by them to secure mutual understanding between the two Churches, and to explain the exact position of either.

It ought to be stated that the conferences which took place in New York, Oxford, and London were of an unofficial character.

At the conference in New York the chief subjects of discussion were, first, the addition of the *Filioque* in the Nicene Creed; secondly, the authority of the Œcumenical Synods; thirdly, the authority of Anglican ordinations, the sacraments in general, and in particular the Sacrament of Holy Orders.

The discussion of the first question did not leave even the slightest doubt that Anglicans place an orthodox interpretation on the *Filioque*. They understand it as being equivalent to the phrase "through the Son." Every division in the Deity is rejected by them as heretical: and the addition of the *Filioque* is retained not only on account of its long sanction, but also as a preservative of the orthodox doctrine of the Trinity against certain heretical tendencies which prevail in Europe and America, and which involve a total rejection of the Trinitarian ideal. Accordingly, the difference existing between the two Churches consists only in the verbal addition and not in the doctrine itself.

The authority of the Œcumenical Synods is fully recognized by the

Anglican Church, and some doubts concerning the acceptance of the Seventh Œcumenical Synod have completely disappeared since the discussion of the subject in Oxford, as we shall see later on.

Anglicans require that the validity of their ordinations should be recognized. This depends on the continuity of the episcopal succession which, in my opinion, cannot be disputed. They recognize Holy Orders as a Sacrament. For, in spite of the doubtful expressions in the Thirty-nine Articles, Ordination is explained both theoretically and practically in an absolutely orthodox way, slightly different from ours, in the Book of Common Prayer, which is the official book of the Anglican Church.

As to Sacraments generally, Baptism and Holy Communion are recognized as the chief. The five others are recognized as lesser ones, or Sacraments of the Church, in distinction to the two first, which are called Sacraments of the Gospel. The importance which the Anglican Church assigns to the ceremonies corresponding to the other five shows in this point also the difference is imperceptible and not serious.

At the conference in Oxford the discussion was concerned with Baptism and Confirmation. As to the former the discussion showed that there exists no essential difference. The external difference which exists (viz., aspersion instead of immersion) is far from expressing any erroneous doctrinal belief. This form is kept on account of its long tradition and for reasons of climate. Yet the Book of Common Prayer itself directs immersion "if the child may well endure it." A vivid discussion took place about the separation of the Sacrament of Chrismation (Confirmation of the Anglicans) from Baptism. This is justified on the ground that Confirmation is administered by the laying on of hands by a bishop only. But even in these differences no erroneous belief is betrayed.

Finally, in the conference which took place in London, the subject of the Seventh Œcumenical Synod was discussed. It is true that this Synod is not now admitted as Œcumenical by the Anglican Church. Nevertheless the practice of this Church shows clearly that it makes use of icons in devotion on the lines of the Seventh Œcumenical Synod. They deviate in nothing from this line. They honour icons conformably to the spirit of St. John of Damascus. Besides, what is more important, it was openly declared in this conference that if the union of the two Churches were proclaimed by some new Œcumenical Synod, the Anglican Church would not have the slightest hesitation in officially accepting the Seventh Synod as Œcumenical [the lines of which it keeps exactly in practice] and acknowledging its decisions with those of the other Œcumenical Synods as infallible. The discussion proved that the Protestant charge against the Orthodox Church, that it orders the adoration of sacred pictures, has no founda-

tion in reality. For the Seventh Œcumenical Synod, and consequently the Orthodox Church, condemns those who dishonour the sacred pictures and also those who misuse them—that is, who adore them.

Such, in short, were the discussions and such their conclusions. But above all these particulars what deserves our special attention is the sincere desire of Anglicans for union and intercommunion. Now in these days our Church is not obscured by ignorance as it used to be. Consequently this is not an epoch of misunderstanding, but a time for action under the guidance of the Holy Spirit. And I am sure that our Church, which, even in the times of worst downfall, was guided by the Spirit, will perceive in this purpose an aspiration of the Anglican Church, the beginning of the realization of sincere prayers sent up to our Lord through centuries: "For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us beseech the Lord."

I must not omit to mention my own opinion on the Anglican Church and its religious life apart from these discussions: an opinion formed by previous study and now confirmed and strengthened by experience. The religiousness of the flock of this Church, their perseverance and piety in prayer, the splendour of their worship, the sacred pictures and sacred feelings, the affection toward the Church and her sacred mission in society, the existence of monastic orders of both sexes, to which are entrusted the great problems of missions both at home and abroad, and lastly the general manifestation of the official as well as private religious life of this Church, have persuaded me that the Anglican Church stands very near, and much nearer than any other, to our own Church, and that truly no serious obstacle exists to prevent intercommunion and union between the two Churches. No doubt there are and always will be differences in the external form. But that is natural and inevitable. When were local churches exempt from these? In the period before the Synods? Or even after them did absolute conformity prevail in the forms and worship before the schism? Do local churches in our own day, which are not only orthodox but Greek Orthodox, possess absolute uniformity in their ceremonial order among themselves? When the inhabitant of the island of Corfu goes to church in Athens he finds himself far from his customary forms; and the Athenian attending service in Constantinople or Jerusalem finds many usages in the service which are strange to him; yet these differences have no power whatever to divide the local churches, because there exists between them a common tie and an indissoluble inward connection: that is the common doctrine and affection. The doctrine is one: that of the Holy Orthodox Catholic and Apostolic Church; and only he who deviates from this stands away from the Church. This is the essence. This is the measure of orthodoxy. This

is the token of unity. Every difference of form which does not reach the foundation of doctrine is incapable of effecting a rupture and schism in the Orthodox Church. It is here that the strength of the Orthodox Church is manifest, in contrast to the absolute unity and external form observed by the Roman Catholic Church.

The Roman Catholic Church, consistently with the centralizing system by which it is ruled, gives much attention to preserving absolute uniformity in external worship. I have myself many times admired this system for its skill, but I am enthusiastic over the system of the Orthodox Church, which is able to combine real unity with local liberty.

Things being so, the Church must examine the question officially. An opportunity for this has already been given by an official report to the Holy Synod of the Church of Greece. Concerning the conferences which I have mentioned: this report has been made by the Archimandrite the Reverend Chrysostom Papadopoulos and myself, and great benefit will result from a careful examination of the question by a committee qualified by numbers and knowledge to deal adequately with it.

The Holy Synod has already appointed a committee composed of the professors of theology in the University of Athens, the Reverend Chrysostom Papadopoulos, Georges Dervos, Gregory Papamichael, Constantine Dyovouniotis, and myself, who meet regularly to do preliminary work in accordance with the Synod's instructions. The committee hopes that in due time some Anglican theologian will draw up conditions of union which will be studied and, as we ardently hope, sanctioned officially by the two Churches.

It would be an event of great importance all over the world if intercommunion and ultimately union were officially sanctioned by our Church. I am sure that the Orthodox Church will officially utilize the opportunity given by this report and do all that is necessary to respond to its obligations. It would be desirable that those who are occupied in theology in both Churches and those who possibly differ in opinion should, after careful study, say what they think on this important question and thereby provide an opportunity of enlightening us all. Thus the ground for union will be properly prepared beforehand. Both Churches are well supplied with ability to teach each other. The ancient authority of our Church joined to the religious life adapted on new scientific methods by the Anglican Church will constitute a great totality and will accomplish great things in the mission of Christianity to the coming generations. This ecclesiastical totality will become the centre round which should be gathered all the Christian forces, dispersed and separated in the world so as to constitute the unity which our Lord predicted, and which is the sincere desire of

every really Christian soul. In the study and accomplishment of these great plans let us not waste our time in minor details. But above all let us take into account the importance all over the world of this great event and advance steadfastly and with courage in the work, showing on our part every possible desire and energy so that the grace of the Holy Spirit may supply our deficiencies and unite the divided to the glory of God, whose purposes will be fulfilled in spite of influences which oppose them.

LAMBETH CONFERENCE COMMITTEE'S REPORT ON THE EASTERN CHURCHES

I.—The Orthodox Eastern Church.

"WE will begin by speaking about the Church of Russia. During the earlier years after the last Lambeth Conference our relations with this Church were probably closer than with any other branch of the Eastern Church, nor were they interfered with in the first years of the War, and after the Revolution in 1917 it was hoped that the internal reforms which the Russian Church—set free from State dominance, and adapting itself to the new conditions of life—was endeavouring to introduce might bring about still closer relations with us. This hope seemed to be confirmed by the fact that one of the last acts of the 'Great Sobor' (Council) summoned by the Holy Synod was in September, 1918, to pass a resolution, welcoming 'the sincere efforts of the Old Catholics and Anglicans towards union with the Orthodox Church,' and calling on the sacred Synod 'to organize a permanent commission with departments in Russia and abroad for the further study of Old Catholic and Anglican difficulties in the way of union, and for the furthering, as much as possible, of the speedy attainment of the final aim.' Scarcely was this resolution passed before the Church in Russia was subjected to a renewed persecution, the horrors of which have hardly ever been exceeded. This is not the place to dwell on the martyrdoms of sixty bishops and hundreds of priests and other persons. The memory of these things is in all our minds; nor can we forget the way in which the Russian Church then turned to England, or the pathetic appeals addressed to the Archbishop of Canterbury for help and protection. The Conference will, we believe, desire to pass a resolution expressing its intense sympathy with the Russian Church in the terrible trials to which it has been and apparently still is being subjected. We therefore append one to this Report. Even now the position in Russia is far from clear. Information filters through but slowly. But one thing seems to stand out as certain—viz., that in the

wreck and ruin of all other institutions, the Church, albeit stripped and despoiled, alone has survived, though sorely hampered and hindered in the performance of its work; and we believe that when the opportunity for reconstructing its proper organization is given to it, it will once again look to establish the friendliest relations with the Anglican Church, relations which we trust and pray may be more intimate than ever.

"With the Church of Serbia we must also express our deep sympathy, in view of the calamities and special difficulties which the War brought upon it. In its hour of trial it turned to England for help which was readily extended, and it has been a particular privilege for Church-people in England to assist in the reconstruction of the Serbian Church. The entire body of Serbian students for Holy Orders were at one time receiving their education under the auspices of the Church of England at Oxford, Cuddesdon, and elsewhere, while every care was taken to maintain full loyalty to the Serbian Church. Thus the closest relations were established between members of the two Churches, largely through the instrumentality of Father Nicholai Velimirovic, now Bishop of Zicha. At the present moment a number of Serbian students for Holy Orders are receiving their training in America, and the same cordial relationships are in existence there. These things mark a stage in the direction of reunion, the full results of which will be increasingly manifest in years to come.

"In Greece also, and indeed in all parts of the East, the War has profoundly affected our relations with the Orthodox Church. It has brought the Anglican and Eastern Churches much nearer to each other. We hear from many different places of remarkable instances of what we may call informal acts of intercommunion in emergencies which would have been quite impossible a few years ago, and which show the close sympathy there is between the two Churches. The War has changed the attitude of the East to Western Christendom. We are told that there is a great turning to England and America, and a desire to know more about us and our Communion, about which there is still too little known in the East generally. But partly because of the position of England in the War, and because of belief in its power, there has been a real stretching out of hands and a desire shown in more than one quarter to learn and make advances towards us. It is well understood by this time in the East that we have no ulterior aims in seeking closer relations with them, and we are free from the suspicion of any attempt to proselytize, an attempt which naturally they would bitterly resent. During these last few years we have had several visits to our shores from distinguished Eastern prelates, and important Conferences have been held both in this country and in America for the discussion of doctrinal questions. We note also the cordial reception

accorded to the Bishop of London and others in their visits to the East, and in particular the position assigned at the Liturgy to the Bishop of Gibraltar and the Bishop of Harrisburg, which seems to have gone beyond the extension of ordinary courtesies. These things will bear fruit in years to come. Another welcome sign of East and West drawing closer together is found in the letter from the *locum tenens* of the Œcumenical Patriarchate at Constantinople 'unto all the Churches of Christ wheresoever they be,' which was sent from the Phanar to the Archbishop of Canterbury. Chief in importance, however, has been the visit of a special Delegation from the Œcumenical Patriarchate to London, for purposes of consultation with Bishops attending the Lambeth Conference on relations between the Orthodox and Anglican Communions. This visit was the result of a formal invitation from the Archbishop of Canterbury to the *locum tenens* of the Œcumenical Patriarchate at Constantinople. To this visit we have reason to attach the great estimportance. The Delegation, consisting of Philaretos, the Metropolitan of Demotica, Professor Komnenos of Halki, the Archimandrite Pagonis of London, and the Archpriest Kallinicos of Manchester, was welcomed by the President in full session of the Conference, and your Committee has had the advantage of more than one conference with it, at which important questions, doctrinal and practical, were discussed and full consideration given to the matters specified in the letter from the Phanar referred to above, in which letter we would call special attention to the desire expressed for immediate co-operation in matters of social reform.

"Along the lines here briefly indicated we believe that we are steadily moving towards the goal of ultimate reunion. But there is much still to be done before this is reached, and our progress will be not less sure because it is slow. We still require to gain greater knowledge and understanding of each other's position. Explanations are needed on both sides, and it is clear that when the day comes for definite proposals of formal intercommunion to be made, they will have to be based on a large-hearted tolerance on both sides, and a readiness on the part of each Church to be content with holding its own uses and practices without attempting to ask for conformity to them on the part of the other.

"Meanwhile, we look for much from the Eastern Churches Committee recently appointed on a permanent basis by the Archbishop of Canterbury in pursuance of Resolution 61 of the last Lambeth Conference. We are glad to learn that this action has been met by the appointment of somewhat similar committees both at Constantinople and at Athens. The American Church has also appointed a permanent Commission to confer with the Eastern Churches. We believe that through the action of these Committees further important steps towards

reunion may be taken, partly by the free discussion of doctrinal matters—*e.g.*, the meaning of the *Filioque* clause, as not involving any belief on our part in more than one *αἰτία* in the Godhead, our doctrine of Holy Orders, the position of the Thirty-nine Articles, on all of which matters the Easterns are asking for information—and partly also by conference on practical matters of moment, such as the better regulation of mixed marriages, the reciprocal administration of the Sacraments in cases of emergency, a uniform Kalendar, possibly involving the appointment of a fixed Easter, and other questions raised in the letter from the Phanar.

"We need at the present time not only or chiefly to afford to the Easterns historical evidence of the handing down of our ministry, but also to explain the doctrinal position held by our Communion. It is in particular of the first importance, in order to remove Oriental misconceptions, to make it clear from our formularies that we regard Ordination as conferring grace, and not only as a mere setting apart to an ecclesiastical office. It would also (though in a lesser degree) be a help, as well as a good thing in itself, to restore the true text of the 'Nicene' Creed, as it is used in all parts of the East and West, except in our Communion, by replacing the word 'Holy' before 'Catholic and Apostolic Church.'

"If some members of the Eastern Churches Committee could visit Athens or Constantinople for conferences to be held there, such as those already held in this country and in America, we believe that they would not only meet with a cordial welcome, but also be able to do much to remove misconceptions, and to prepare the way for the ultimate reunion which both Churches alike so earnestly desire, and for which they make their constant prayer.

II.—The Separated Churches of the East.

"Since the last Lambeth Conference further steps have been taken towards a better understanding of, and in some cases a nearer relation to, those ancient Churches of the East which by reason mainly of the Christological dissensions of the fifth century have been separated from the rest of Christianity. But the persecutions which many of them, notably the Armenians, Nestorians, and Syrian Jacobites, have been called upon to suffer, both before and during the Great War, and the terrible massacres that have taken place among them, have prevented as great progress being made as might have been hoped. That they have so greatly suffered for the Christian faith and have refused to apostatize from it under persecution is a fact which must call for our deepest sympathy and respect.

"These Churches have all at some period of their history been

accused of theological error with regard to the Incarnation, and it is, therefore, necessary that we should examine with some care their doctrinal position at the present time. The Lambeth Conference of 1908 desired the formation of Commissions to do this, and 'to prepare some carefully framed statement of the faith as to our Lord's Person, in the simplest possible terms, which should be submitted to each of such Churches where feasible, in order to ascertain whether it represents their belief with substantial accuracy.' Further, the Conference suggested that if such a statement were found to be acceptable to any such Church occasional intercommunion might be advantageously provided for. A commission was formed, and proceeded to take action with reference to the *East Syrian, Assyrian,* or *Nestorian Church;* and it resolved that the statement of Catholic doctrine to be submitted to this Church, or to any other that lay under analogous suspicion of error as to the Incarnation, should be the Christological versicles of the *Quicunque vult.* The Commission also resolved to ask the East Syrian Church to explain in what sense it used the term 'Mother of Christ' as its technical description of the Blessed Virgin Mary. The Archbishop of Canterbury wrote to this effect to the now deceased Patriarch Benjamin Mar Shimun, Catholicos of the East, who, after consultation with his bishops, and with their assent, returned answer under date June 13, 1911, entirely accepting the statement of faith propounded to him, as expressing the belief of that Church, and giving an explanation of the use of the term 'Mother of Christ' which was considered entirely satisfactory by the Commission. With this judgment your present Committee agree.

"It was, however, more important still that a careful examination of the East Syrian voluminous liturgical books should be made. This has been done, with the result that it is seen that they contain much that is incompatible with real Nestorianism, together with some things that might be interpreted either in an orthodox or in a Nestorian sense; it is suggested that the latter must be judged by the former. The watchword Theotokos is absent from their service books, and in one place is repudiated; on the other hand, its equivalent in other words is several times found, and strong instances of the language known as *communicatio idiomatum* occur. One phrase, which has caused some perplexity, is that which asserts that there are in Christ one parṣōpā (*πρόσωπον*), two Qnōmé, and two natures. The word Qnōmā is equivalent to 'hypostasis,' and if used in the later sense of that word—*i.e.*, as meaning 'person'—it would imply real Nestorianism; but research has made it plain that it is used in the earlier sense of 'hypostasis,' namely, 'substance,' and this makes the phrase, if redundant, at least perfectly orthodox. It should be added that the East Syrians accept the decrees of Chalcedon, while rejecting those of Ephesus.

"Your Committee agree with the Commission in thinking that we need not insist on the East Syrian Church ceasing to mention in their services the names of those whom it has hitherto revered.

"They suggest that if the Archbishop of Canterbury finds that the present East Syrian authorities adhere to the answer given in 1911, there is no reason why occasional intercommunion should not be established. They also think that opportunity should be taken to inform the authorities of the Eastern Orthodox Churches about these proposals.

"*The Jacobites or West Syrians.*—Since the last Lambeth Conference the Jacobite Patriarch, Mar Ignatius Abdullah II., has visited this country. His interview with the late Bishop of Salisbury (Dr. J. Wordsworth) at the end of 1908 gives us much information as to the doctrinal position of his Church; in particular he called attention to the *Statement of Faith*, or Creed, of which an English translation was published by the Syrian Patriarchate Education Committee in 1908, and by Dr. Wordsworth in 1909, as being a very ancient and authoritative document by which his Church was solemnly bound. This *Statement of Faith* denies that the divine nature of our Lord was commingled with the human nature, or that the two natures became commixed and changed so as to give rise to a third nature, and asserts that the two natures became united in indissoluble union without confusion, mixture, or transmutation, and that they remained two natures in an unalterable unity (§ 12). The *Statement of Faith* is quite free from Monophysitism, and contains the emphatic assertion that the Trisagion as recited by the Jacobites, with the addition of 'who was crucified for us'—an addition long looked on as a strong mark of error—is addressed, not to the Holy Trinity, but solely 'to the only-begotten Son, the Word, who was pleased to be born of the Holy Virgin Mary and became flesh' (§ 22).

"Your Committee regretfully recognize that the present moment, when under the draft Turkish Treaty the West Syrians remain under Turkish rule, is not specially suitable for endeavouring to establish closer relations with them; but suggest that the recently appointed Eastern Churches Committee should watch for any suitable opportunity for doing so, and that when such opportunity arises, the above considerations will greatly diminish any doctrinal difficulties. In the meantime a great desideratum is a better knowledge of the Jacobite liturgical books, which are mostly in manuscript.

"*Copts and Abyssinians.*—The above-mentioned Patriarch, Mar Ignatius Abdullah, stated that there is free intercourse between West Syrians, Armenians, Copts, and Abyssinians. In view of this fact any problems as to nearer relations between them and ourselves would be greatly simplified. At any moment opportunities of closer official

relations with the Copts may arise, and in view of them your Committee suggest the desirability of a more thorough examination of their service books than has yet been made.

"*The Armenians.*—This great and much-suffering Church has always repudiated charges of Eutychianism or of Monophysitism, and it is probable that their refusal to accept the decrees of Chalcedon is due to their having been prevented by political causes from being present at that Council, and to its decisions having reached them in a faulty version. Your Committee would express the hope that by the speedy development of mutual intercourse and investigation, closer relations may be established between them and ourselves, and that the Eastern Churches Committee should be asked to take notice of any suitable opportunity in this direction.

"*The Christians of St. Thomas in Malabar.*—In so far as these Christians give allegiance to the West or East Syrians, the remarks made about those Churches apply here. In another part of this report reference is made to a large scheme of reunion which is being discussed in Southern India, and is intended to include some at least of these Christians.

"Your Committee would suggest that it is not necessary, even if it were possible, to determine how far the Separated Churches of the East have been in the past really implicated in the errors which have been attributed to them; but they think that the investigations of the last twelve years have gone a great way to show that they have at any rate grown out of any errors they may have held on the Person and Natures of our Lord. The more this is made clear, the more it will appear to be possible to arrive at occasional intercommunion, at the least. But it is desirable that an endeavour should be made, as we move forward step by step in this direction, to explain our attitude carefully to the authorities of the Orthodox Eastern Church, that all misconceptions with regard to the subject on the part of that great Communion may be removed. Indeed, we have good reason to believe that such action as is here indicated would in no ways prejudice our relations with the Orthodox."

NOTE.—For the Resolutions of the Lambeth Conference see p. 157.

THE LAMBETH CONFERENCE AND THE ORTHODOX EASTERN CHURCH

By His Grace the ARCHBISHOP OF MELBOURNE

THE story of the past negotiations for union and of the present prospects of such union between the Anglican and Eastern Churches has been told by Dr. Sparrow Simpson in the March number of THE CHRISTIAN EAST of this year. There is no need to recapitulate what is there so well said. When the article, however, was written, everyone was looking forward in expectation and hope to the gathering of the Lambeth Conference in July. This Conference has now issued its report, and has treated the whole question of the unity of Christendom in a bold and original way, which has attracted the attention of the whole Christian Church. The appeal addressed by the Bishops to all Christian people is a notable document. It is not confined to the Anglican Communion. Nothing less than a visible unity of the whole Church is set forth as the aim and goal of all efforts after union.

We cannot deny to the Lambeth Conference the credit which belongs to courage and faith. They have realized how perilous is the present position of Christendom, distracted as it is by division and weakened in action by the impeding effects of rivalry and wasted energies. Henceforth in every country Christian disunion will turn to this momentous appeal and recognize the spirit in which it is expressed. I quote a few words to convey some idea of its solemnity: "We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people." "The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the Body is divided, and is thus unable to grow up into the fulness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church." The hope of union in the Christian Church is not new. What is new in this appeal will surely not be overlooked. The desire to approach the subject in penitence and prayer, the recognition of the fact that we must all look upon the question with larger eyes and nobler hearts, and the resolve to forget old methods of retaliation and useless controversy, and to reach out into a future which keeps its eyes upon the Great Master Himself, using only His methods and breathing His spirit in all we do or say.

Such is the result of the discussion by the Lambeth Conference of the question of Christian union. Much more than this appears in the report. Definite principles are asserted, and subject to those much liberty is given to the Church in the widely differing conditions of different countries. If the Christian Church in its several parts can be influenced by this vision and inspired by the spirit in which it is uttered we may hope for great things. We cannot deny how greatly the influence of the world war is felt in every part of the report, and as in international relationship the war called forth the demand for a League of Nations pledged to introduce a new era to supersede national hatreds, so the Lambeth Conference has worthily set before the world its desire for a Church "within whose visible unity all the treasures of faith and order bequeathed as a heritage by the past to the present shall be possessed in common and made serviceable to the whole body of Christ."

The League of Nations was accepted with enthusiasm, and then subjected to every kind of objection. Possibly the same experience will await the appeal of the Lambeth Conference. Men in every nation move slowly towards the realization of visions. The noblest souls are inspired by these, but the great mass of the people see only the objections and difficulties. We must not therefore be deterred by the utterances of the immediate future. The Christian Church will fail in its duty to its invisible King if it grows afraid, or in craven fear does dishonour to its own divinely inspired hopes.

I turn now to the question before me, and ask to what extent all this illustrates our negotiations with the Orthodox Eastern Church. It was impossible to proceed without first describing the new spirit which has been invoked and the new methods which have been laid down. The chief interest in the negotiations with the Orthodox Eastern Church centred round the official visit to the Lambeth Conference of a deputation of which the chief member was the Metropolitan of Demotica. The Archbishop of Canterbury welcomed the deputation in full session of the Conference, and the Committee on Reunion held conferences with it on many doctrinal and practical questions. So far as appeared no insuperable obstacles arose. The courtesy of the Eastern delegates was universally acknowledged. Efficient interpreters made the negotiations easy, and on both sides there was a conviction that "we are steadily moving towards the goal of ultimate reunion." The end has not yet been reached. Further explanations are needed on both sides, and it is recognized that definite proposals of formal intercommunion will have to be based on a large-hearted tolerance which will be content with holding its own uses and practices without seeking to impose conformity to them on the part of each other.

The Eastern Churches Committee will in future continue to repre-

sent the Anglican Communion in London, whilst similar committees will represent the Eastern Church both in Constantinople and Athens. I am able to give in outline the questions under discussion and to intimate the relative importance. As we consider these we must bear in mind how novel are these mutual explanations. Hitherto the Eastern Church has known the Anglican Communion chiefly through Roman Catholic books, which have been traditionally hostile to our position and claims. In fact, the delegation has learnt with glad surprise many things about us of which they were wholly ignorant. Mutual explanations have demonstrated the fact that for many years a silent intercommunion has been established between the Eastern Church and ourselves in many parts of the world. In America, Australia, and in the Near East of Europe there have been interchanges of courtesies and recognized intercourse between the Churches. Already it has been agreed that baptism will not be repeated after being administered by us. The Lambeth Conference of 1908 asked that communicants of the Eastern Church not under any disqualification in their own Communion should be admitted to our altars when unable to communicate at their own. Whilst this is liable to censure by the synods of the East it has not been opposed in the cases where it has been adopted.

The all-important question of Holy Orders has been fully discussed with the Delegation. No decision can be reached until the synods of the East have spoken. This they are expected to do before long. Meantime the validity of Anglican Orders is one which the Eastern Church desires to consider further and to investigate more fully. At present it would appear that in an historical sense there is no insuperable difficulty in their acceptance by the Eastern Church.

An obstacle still remains in what is inferred from our definition of the nature of Orders. We seem to the Eastern Church to be halting and timid in our recognition of Orders as a Sacrament. The contrast between the Sacraments of the Gospel, ordained by Christ Himself, and others commonly called Sacraments, has been pointed out. It is recognized that our Ordinal definitely asserts an outward and visible sign in the laying on of hands, and an inward grace in answer to the prayers of the Church for power and authority to exercise the ministry for the benefit of the Church.

Everything points to the differences being those of words rather than of fact, and out of the discussion has emerged a full recognition of our care to preserve historical continuity in the ministry and to assign to it a definite authority, inspired and guided by the Holy Spirit of God.

One other defect arises in the mind of the Eastern Church. In our prayer of consecration of the Holy Communion we have no definite

and unmistakable invocation of the Holy Spirit to which their ritual bears testimony.

A third objection has emerged in the familiar subject of controversy caused by the addition of the clause *Filioque* to the true text of the Nicene Creed, and in the omission of the word "Holy" before the clause "Catholic and Apostolic Church."

On the latter of these objections, the Lambeth Conference has declared "it would be a help as well as a good thing in itself to restore the true text of the Nicene Creed, as it is used in all parts of the East and West, except in our Communion, by replacing the word 'Holy' before 'Catholic and Apostolic Church.'"

The objection by the Eastern Church to the *Filioque* is real and sincere. The words present themselves as an addition to the creed of an Œcumenical Council which no part of the Christian Church is justified in making.

The door has not been closed by the Lambeth Conference to further discussion. The meaning of the *Filioque* clause is declared to involve no belief on our part in more than one *αἰτία* in the Godhead, and the hope is expressed that further important steps towards union may be taken by the free discussion of this and other doctrinal matters. No final ultimatum has come from either side. The suggestion is made that, in response to the Delegation from the East to London, some members of the permanent Eastern Churches Committee shall visit Athens or Constantinople, and seek to prepare further the way for an ultimate union which it is now obvious both Churches alike desire, and for which they both are making their constant prayer.

Other matters, less technical and yet more interesting because they touch more intimately the common life, have been under discussion. They are set out in a letter from the Patriarchate of Constantinople addressed to the Archbishop of Canterbury in January, 1920.

This letter asks that friendship and kindly disposition towards each other can be demonstrated and proved in the following manner: (*a*) By the acceptance of a uniform calendar for the simultaneous celebration of all the great Christian Feasts by all the Churches. (*b*) By the exchange of brotherly letters on the great Feasts of the Ecclesiastical year, when it is customary so to do, and on other exceptional occasions. (*c*) By a more friendly intercourse between the representatives of the various Churches wherever they be.

I summarize the remaining suggestions: The exchange of theological works and of students for theological training, pan-Christian conferences, an impartial and historical study of doctrinal differences, a mutual recognition of customs and usages, the use of churches and of cemeteries for those dying in foreign lands, a settled policy for mixed marriages, and mutual support in works of charity and relief.

The same letter asks for co-operation in works of social and national well-being.

Along these lines international well-being can be served by co-operation between the East and West. Many unhealthy things in the life of Christian nations have come to light which can be successfully combated only by a more generally organized Christian life.

The marriage of priests in the Anglican Communion is likely to influence the past history of the Eastern Church. In Anglo-Saxon days the priesthood in England entered upon marriage quite openly. In medieval times dispensations, concessions, and silent acquiescence allowed many marriages or less honourable alliances. England never accepted whole heartedly a celibate priesthood. When it was declared that Bishops, Priests, and Deacons are not commanded by God's law either to vow the estate of single life or to abstain from marriage, a married clergy became the rule without any distinction between the Episcopate and the priesthood. What our country owes to clerical homes, and how many men of mark in Church and State have come from these, everyone now acknowledges. In the East a singular custom has long prevailed. The married life is made compulsory for the parish priest, and is forbidden in the Episcopate. The result is that no parish priest can aspire to the Episcopate, which is recruited from the monasteries or from those who have vowed the estate of single life.

As in the Roman Church, the right of the Bishops to become married men is emerging into prominence in the East, though its traditional conservatism may maintain the present rule for many years longer.

The difference of rule presents no obstacle to union, because this is one of those local and national uses which everyone is agreed shall be left to the decision of the several parts of even a united Church.

I conclude by some reference to a subject new and yet touching the question of union seriously. The position of our Bishop in Jerusalem has long ago been set free from the embarrassments caused in England and from the suspicion raised in the Holy Land. His influence and that of his staff has been wisely exercised for many years, and has represented the Anglican Communion in a spirit of friendliness and co-operation. Jerusalem has become the chief centre for the exhibition of the spirit of union, and the place where East and West have met in a common school of learning each other's views.

The menace to this friendliness is coming from the action of the State in granting rights and privileges in the Holy Land to the Jewish race. An entirely new position has risen in Palestine. For the present it appears to affect only the Arabs and Moslems, but it will soon touch the Eastern Church. None of these different peoples can distinguish between the State of England and the Anglican Communion. England

is to-day in the eyes of the East of Europe the great political power of the Old World. Greece, after much vacillation, trusted her and has emerged victorious. In the Holy Land the rule of the hated Turk has been replaced by the power of England. A great and joyous welcome arose from every section of the people. Our rule in Egypt is known to have established righteous government and to have brought national prosperity.

A bitter cry of disappointment is now everywhere heard, and is finding expression in threatened rebellion. For the present it is the plaint of the Arab and the suspicion of the Moslem. The Christians of the East are equally alarmed.

England, it is said, has broken her word, and is giving over our country to the Jews and selling us to them. Better far that you had left us alone. We knew the worst of the Turk, and we knew not what our future may be. I do not impugn the British Government or its motives, though it seems to be acting with the fear of India before its eyes. The Greek mind is assuredly suspicious of us, and fears lest political motives should dominate all Church negotiations. The East had expected us as conquerors to reinstate as Christian churches the buildings which have been so long used as mosques. It does not understand our liberality, and attributes our inaction to weakness. England is great and victorious; why does she not perform this act of tardy justice to the Christian East? They expected us to take over every Christian church which has been used as a mosque, including, I imagine, St. Sophia in Constantinople.

For the present, then, a cloud of suspicion darkens the horizon. Our immediate duty is patience and instruction. The Administrator of the Holy Land, Sir Herbert Samuel, has before him one of those perplexing problems which British statesmen have for long generations faced and often solved in wisdom. A Jew by race, he is also a statesman trained in the highest traditions of British justice. Our only fear is that in his desire to make concessions to Moslems he may forget that Christians have rights too. A perfectly even-handed justice is all the Church can ask for, but nothing less than this is her right and should be her demand.

The Eastern Church is more concerned than we are to see that these rights are granted. One outcome of all conferences will be the testing of the Anglican Communion. We are expected to remember our common Christianity, and to assert this in the forefront of the complicated questions of civil government. I say nothing of those views which see in the Zionism of to-day a fulfilment of Old Testament prophecy. The subject is too complicated to be settled off-hand, and depends for its complete understanding upon the interpretation of the mind of God as revealed in Scripture, history, and experience.

THE LAMBETH CONFERENCE AND THE EASTERN CHURCH

By the Right Rev. the Bishop of Gloucester

In considering the Report and Resolutions of the Lambeth Conference concerning the Eastern Church, the first place must be given to what is of first importance—viz., the Delegation from the Œcumenical Patriarchate. This was an official mission—though, of course, without plenipotentiary powers—sent from Constantinople in response to a formal invitation from the Archbishop of Canterbury, in order, as is emphasized in the Encyclical Letter, "to confer with our Committee on the points which still need mutual explanation between our two Churches." It is the first time that anything of the kind has taken place, and obviously no small importance attaches to it. The delegation, consisting of the Metropolitan of Demotica, Professor Komnenos of Halki, the Archimandrite Pagonis of London, and the Archpriest Kallinicos of Manchester, was welcomed by the Archbishop of Canterbury in full session of the Conference itself, and two full days were devoted to discussion between its members and the Committee of the Conference on Reunion with Episcopal Churches. The proceedings, like those of all the Committees and of the Conference itself, were private, and therefore it would not proper for me to state what took place at them, beyond what is mentioned in the Report itself, where it is stated that "important questions, devotional and practical, were discussed, and full consideration given to the matters specified in the letter from the Phanar," which is already familiar to readers of The Christian East. It was obviously impossible for a committee which was only in existence for a fortnight, and could give but a comparatively small portion of its time to conference with the delegates, to come to definite conclusions which could be embodied in published resolutions. It should, however, be said that the discussions were of the frankest character, and that in the course of them it became increasingly clear that difficulties were gradually being removed, and that the Anglican and Eastern Churches were steadily drawing nearer to each other. It was then in no merely formal sense that in Resolution 18 the Conference returned its thanks to the Œcumenical Patriarchate for the mission, and expressed its "grateful appreciation of the great help given to its Committee by the Delegation." I think that I may also, without breach of confidence, quote some words from a letter received by me from the Metropolitan of Demotica before he left England, in which he not only says that he "will always retain the most agreeable recol-

lection of our meetings," but also expresses his "conviction that they will ultimately prove a source of great good."

It is possible that disappointment may be felt in some quarters, both at home and in the East, that more has not been said in the Resolutions. But I do not think that there is any solid ground for such a feeling. With the East in its present terribly unsettled condition, and with the downtrodden condition of the Russian Church with its organization almost destroyed, with national jealousies and suspicions still rife, it is clearly wise to avoid saying things that might be misunderstood, and thus do harm rather than good. It should be understood that such considerations were present in the minds of those who were responsible for the Report and Resolutions, and that, while they would have been glad to say more, it was deliberately felt that under present conditions it was wise to be cautious and reticent. Further, it must be remembered that there is still much to be done before anything like corporate reunion with the Eastern Church can be effected, and towards this, "our progress," as is said in the Report, "will not be less sure because it is slow. We still require to gain greater knowledge and understanding of each other's position. Explanations are needed on both sides" (Report, p. 147). One point in particular is mentioned: "We need at the present time not only or chiefly to afford to the Easterns historical evidence of the handing down of our ministry, but also to explain the doctrinal position held by our Communion. It is in particular of the first importance, in order to remove Oriental misconceptions, to make it clear from our formularies that we regard Ordination as conferring grace, and not as a mere setting apart to an ecclesiastical office" (*ibid.*, p. 148). With regard to this there are solid grounds for believing that explanations already given have had considerable weight, and for hoping that the time is not far distant when the Orthodox Eastern Church will be prepared to give formal acknowledgment of our Orders as valid, both as regards their character and the regularity of the succession, and in this connection it may be well to call attention to the emphatic claim made at the beginning of the Encyclical: "We who speak are bearers of the Sacred Commission of the Ministry given by our Lord through His Apostles to the Church." Such words in such a document are highly significant.

Lastly, I may refer to Resolution 19, which welcomes the appointment of the Eastern Churches Committee, and expresses the belief that it will "help greatly to forward the cause of reunion with the Orthodox Church." This committee, being on a permanent basis, can do much more in the way of discussion and negotiation than the purely temporary committee which sat during the weeks of the Conference, and it was therefore felt that some matters were best referred to it. It is in the strictest sense of the term an official body, and stands in direct relation

to the Lambeth Conference, as it was appointed by the Archbishop of Canterbury in pursuance of a request made to him by the Conference of 1908, and as its appointment has been met by the appointment of similar committees at Constantinople and Athens we may look forward with good hope to seeing a real advance made in the near future, more especially if the suggestion made in the closing words of the section of the Report which deals with this branch of the subject can be acted upon: "If some members of the Eastern Churches Committee could visit Athens or Constantinople for conferences to be held there, such as those already held in this country and in America, we believe that they would not only meet with a cordial welcome, but also be able to do much to remove misconceptions, and to prepare the way for the ultimate reunion which both Churches alike so earnestly desire, and for which they make their constant prayer."

To turn now to the resolutions on the Separated Churches of the East. With regard to these the way for closer relations had been prepared by the Conference of 1908, in consequence of which a Commission was appointed in 1909 to examine their doctrinal position, and "to prepare some carefully framed statement of the faith as to our Lord's person, in the simplest possible terms, which should be submitted to each of such Churches where feasible, in order to ascertain whether it represents their belief with substantial accuracy." The Commission got to work at once and a good beginning was made before the war. The Christological clauses of the *Quicunque vult* were submitted to the Catholicos of the East in 1911, and he, after consultation with his Bishops, accepted them as expressing the belief of his Church, and also explained the use of the term "Mother of Christ" in a manner that was accepted by the Commission as quite satisfactory. This conclusion is endorsed by the committee of the recent Conference, who say that "it is not necessary, even if it were possible, to determine how far the Separated Churches of the East have been in the past really implicated in the errors which have been attributed to them," as they "think that the investigations of the last twelve years have gone a great way to show that they have at any rate grown out of any errors they may have held on the person and natures of our Lord" (Report, p. 151). This view was endorsed by the Conference in Resolution 21, and on this are based the practical steps recommended in Resolutions 22 and 23—viz., that "when any of the Separated Churches of the East desire closer relations with us, and wish for the establishment of occasional intercommunion, and give satisfactory assurances as to their faith, such relations should at once be established," and, further, that the Archbishop of Canterbury be requested "to take advantage of any opportunity that may arise to enter into friendly relations with these Churches, and to inform the authorities of the Orthodox Eastern

Church of any steps that may be taken in the direction of intercommunion with them." We are confident that any such action on our part would in no way prejudice our relations with the Orthodox Church, and we hope that the "opportunities" desired may arise in the near future, though in this connection it is necessary once more to emphasize the unsatisfactory and, in some cases, most unhappy conditions still existing in the East, which necessitate considerable caution, and may in more than one instance possibly delay action being taken for some time to come.

In spite, however, of temporary difficulties, I believe that hereafter it will be found that the Lambeth Conference of 1920 has done more than may appear at the moment to forward the cause of reunion both with the Orthodox Church and also with the Separated Churches of the East.

SUGGESTED TERMS OF INTERCOMMUNION BETWEEN THE CHURCH OF ENGLAND AND THE EASTERN ORTHODOX CHURCH

By A THEOLOGIAN OF THE ENGLISH CHURCH

I.—Of the Christian Faith.

We accept the Faith of Christ as it is taught us by the Holy Scriptures, and as it has been handed down to us in the Creed, and as it is expounded in the dogmatic decisions of the Undivided Church.

II.—Of the Canon of Scripture.

We accept the Canon of Scripture as it is defined by St. Athanasius, and as it has been received by the whole Catholic Church; namely, the twenty-two books of the Old Testament which are contained in the Hebrew Canon, and the twenty-seven books of the New Testament. As regards the other books, which are called sometimes Deuterocanonical, sometimes *ἀναγινωσκόμενα*, sometimes *Apocrypha*, we also accept the teaching of St. Athanasius: "For greater exactness I add this also . . . that there are other books besides these [books], not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and wish to be instructed in the word of godliness . . . the former [books] . . . being included in the Canon, the latter being [only] read"; and the teaching of St. Jerome "that the Church may read them for the edification of the people, not for the confirmation of the authority of ecclesiastical dogmas."

III.—Of the Sufficiency of Holy Scripture.

We believe that Holy Scripture contains all things necessary to salvation; as St. Athanasius says, "The sacred and inspired Scriptures are sufficient to declare the truth"; and elsewhere, "These are the fountains of salvation, that he who thirsts may be satisfied with the oracles contained in them. In these [books] alone is proclaimed the doctrine of godliness. Let no man add to them, nor take aught from them"; and, as St. Augustine says: "In those things which are plainly laid down in Scripture all things are found which comprise faith and morals." As touching Tradition, we accept it, in the words of the *Longer Catechism* of the Russian Church, "as a guide to the right understanding of Holy Scripture, for the right ministration of the Sacraments, and the preservation of sacred rites and ceremonies in the purity of their original institution"; and "we must follow that tradition which agrees with the divine revelation and with Holy Scripture."

IV.—Of the Creed of the Church.

We accept as the creed of the Catholic Church that which is sometimes called the Creed of Constantinople, and in the formularies of the Church of England is called the Nicene Creed; which was put forth by the Council of Chalcedon and has been accepted by the whole Catholic Church.

V.—Of the Exposition of Faith of the Council of Chalcedon.

We accept also as explaining the Creed the Exposition of Faith which was put forth by the Council of Chalcedon.

VI.—That no one may put forth any other Creed.

Whereas it is stated in the Exposition of Faith of the Council of Chalcedon that "these things having been defined by us with all possible accuracy and care, the Holy and Œcumenical Synod hath decreed that it is unlawful for anyone to present, or compile, or compose, or believe, or teach to others, any other creed; and that those who dare either to compose another creed, or to bring forward, or to teach, or to deliver another symbol to those wishing to turn from paganism or from Judaism or from heresy of what sort soever, to the full knowledge of the truth, these, if bishops or clerics, be deposed, the bishops from the episcopate and clerics from the clerical office; and, if monks or laics, they be anathematized." We recognize that it is unlawful for a Church to demand any further statement of faith as necessary to be received; but that this does not imply that it is unlawful for the several Churches to use as their baptismal creed some other creed agreeable to the tradition of the Church, as in the Western

Church that which is called the Apostles' Creed is and always has been so used. Nor is it unlawful for a Church to use any other similar document in the services of the Church, or for the instruction of the Faithful, provided that it is agreeable to orthodox doctrine.

VII.—Of the Doctrine of the Holy Spirit.

Whereas there has been a difference, as between the East and the West, in the language used concerning the eternal procession of the Holy Spirit, so that it has been the custom in the East to say that the Holy Spirit proceeds from the Father, and in the West that He proceeds from the Father and the Son, we recognize that both forms of expression may rightly be used, and that they are intended to express the same faith. While we reject every proposition or form of expression which implies the existence of two principles or *ἀρχαί* or *αἰτίαι* in the Holy Trinity, we accept the teaching of St. John of Damascus that the Holy Ghost proceeds from the Father through the Son.

VIII.—Of the "Filioque" Clause.

And whereas in the Western Church at some time in the sixth or seventh century the words *Filioque* were added to the Creed, we agree in acknowledging that this addition was not made "in an ecclesiastically regular manner"; and that in assemblies of Easterns and Westerns the one Creed of the Universal Church ought to be recited without those words; but we are also agreed that, since the added words are used in an orthodox sense, it is lawful for any Church which has received the Creed as containing these words to continue so to recite it in the Services of the Church.

IX.—Of Variety of Customs in the Church.

St. Augustine divides the usages of the Church into three classes—viz., (1) those customs which have the authority of our Lord and of the Scriptures, of which he says, "Our Lord Jesus Christ has put us under a light yoke and an easy burden, as He says Himself in the Gospel; and therefore He has bound together the society of the New People by sacraments in number very few, in observance most easy, and in meaning most excellent; as Baptism consecrated in the Name of the Trinity, the Communion of His Body and Blood, and anything else that is commended in the Canonical Scriptures"; (2) "those things which we hold on the authority, not of Scripture, but of tradition, which are observed throughout the whole world," and of these he says it is to be understood that they are retained "as commended and enacted either by the Apostles themselves or by plenary Councils whose authority in the Church is most salutary"; and (3) "those things which are different in different places and countries. . . . All such things are free to be

observed or not; and there is no better rule for a serious and prudent Christian than to act in such wise as he sees that church to act in which he chances to find himself." We agree, therefore, to recognize those customs which have the authority of our Lord, of Scripture, and of the Universal Church; while, as to those which are different in different parts of the Christian world and for which there is not the authority of Scripture or of any general Council, we agree that each Church do retain its own customs.

X.—Of the Number of the Sacraments.

The number of the Sacraments has been differently reckoned in the Church at different periods, and it was not until the twelfth century that the Sacraments were first defined as seven in number. We recognize that the two Sacraments of Baptism and the Holy Eucharist are pre-eminent above the rest, and that in the Book of Common Prayer of the Church of England the title Sacrament is reserved to these as being expressly instituted by our Lord Himself and as being generally necessary for salvation. We agree further that the title Sacrament may be used of other rites and ceremonies in which there is an outward and visible sign and an inward and spiritual grace, and in that sense it is rightly used of other institutions, such as ordination, penance, confirmation, marriage, and the anointing of the sick; and in relation to some of these Sacraments, since the customs of the different Churches have varied and still vary, and there is no direct command of our Lord concerning them, we agree that each Church do retain its own usages.

XI.—Of the Holy Eucharist.

The Church has at all times desired to fulfil the Lord's command by the celebration of the Holy Eucharist, and we desire in all things to obey the teaching of Scripture and the regulations of the Universal Church. But whereas there has been much controversy, and many divisions have arisen, as to the more exact definition of the nature of the presence of the Body and Blood of our Lord in the Holy Eucharist; and whereas there is no decree of any Œcumenical Council touching the manner of the presence of Christ; and whereas some of the terms that have been used have been used with different significations in different parts of the Church: we agree that this is a Divine Mystery which transcends human understanding, and that the Church has expressed sufficiently its beliefs in its Liturgies; and we agree further that the doctrine of the Holy Eucharist, as it is taught in the Liturgies of the Orthodox Church, and in the Liturgies of the Church of England and those of the Churches in communion with the Church of England, is adequate and sufficient.

XII.—Of Holy Orders and of the Sacrament of Ordination.

In order that the Word of God might be preached and the Sacraments duly administered our Lord instituted a Ministry for His Church and the Apostles ordained ministers by the laying on of hands with prayer, and the Catholic Church has laid down rules for the continuation and ordering of the Ministry. We desire always to fulfil the commands of Christ, the intention of the Apostles, and the rule of the Church. We agree that "from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons"; and it has always been our intention that these Orders "be continued and reverently used and esteemed"; and we agree that in accordance with our common usage and the canon of the Council of Nicæa every bishop be consecrated by three other bishops at least, and that all priests and deacons be ordained by bishops with the laying on of hands and prayer; and that in Ordination the Holy Spirit is given for the work of the Ministry; and we consider that the forms of Ordination used in the Orthodox Church and in the Church of England are adequate and sufficient.

XIII.—Of the Sacred Icons.

Since there has been much difference of opinion touching the use of Icons, and since there are differences of usage between the East and the West, we express our agreement with the Second Council of Nicæa that the tradition of "making pictorial representations is agreeable to the history contained in the Evangelic Message, for a confirmation of the real incarnation of God the Word, and serves to our profit in this regard"; and we agree further that worship (λατρεία) pertains to the Divine Nature alone, and we accept the words used by the bishop at his consecration in the Russian Church: "I will take care that the homage due to God be not transferred to holy images nor false miracles be ascribed to them whereby the true worship is perverted and a handle given to adversaries to reproach the Orthodox; on the contrary, I will study that images be respected only in the sense of the Holy Orthodox Church as set forth in the Second Council of Nicæa." And for other matters we agree that each Church do preserve its own customs, and that in the Western Church figures of Christ and the Saints be allowed which are carved and sculptured contrary to the custom of the Eastern Church; and that the Eastern Church should show reverence in accordance with its own customs to the Sacred Icons, so long as it does not transgress the teaching of the Second Council of Nicæa; and that neither Church should accuse the other of idolatry or false teaching.

CONVOCATION ON CHRISTIAN RACES IN THE TURKISH EMPIRE

THE discussion on this subject by the Bishops of the Canterbury Convocation in April last has now been published in the official Chronicle of Convocation. The Resolution sent from the Lower House was "That in the opinion of this House the time has come for the final deliverance of subject Christian populations from Turkish rule."

The Bishop of Winchester said that "time after time they had hoped—at first they had hoped against hope—that by self-reform, and by its own action, the Turkish Power might better the condition of these races. Then, after more and more disappointments, they began to see what those who knew the case best had always told them, that there was really no hope in that direction." "Certainly they did hope, when God had given victory to their hand, that in regard to the Power which, after all these benefits to her, had treacherously come out against Britain at the crisis of our fate, an end would be put to its power for mischief. They were told sometimes that this was Christian fanaticism. He owned that he had read with some indignation Moslem expressions to that effect. Those who so wrote and spoke must know that we were not protesting against the action of the Moslem Power because it was Moslem, but because it had forfeited the respect of all who knew it, in the particular that it did not know how to hold the balance fairly, and it did not save those who were under its power from the most grievous and barbarous oppressions. If there was one thing which, he said, the judgment of the civilized world had pronounced upon, it had been the conduct of Turkey to her subject races. If Moslems could not disprove that, and he held they had to convert the world in order to do so, then, he said, they had no right to charge us with Christian fanaticism, because the races on whose behalf we had come forward were Christian."

Then, in regard to the attitude of America, the Bishop said that "most of those who had shared so fully the enthusiasm, gratitude, and respect for what the United States did for them in the later stages of the war and in its great crisis must have felt intense disappointment that the United States should have declined, or seemed to decline, a great moral opportunity, the opportunity of doing good on a large scale, such as seldom fell to an Imperial Power."

The Bishop of London said that "the Bishop of Winchester had put the case not at all too strongly. It was the greatest disappointment of their lives to hear that Constantinople was still to be left

the Turk at all, and to every Christian heart the idea that that great Church of St. Sophia was not to be again a Christian Church was a great shock."

The Bishop of Hereford was inclined to think that they should not press for taking away the Church of St. Sophia from the Moslems, who had now had the use of it for five centuries, and who were ardently attached to its use. But "on the general substance of the resolution he could not but be in the heartiest agreement with what had fallen from the Bishop of Winchester and the Bishop of London. If one looked at the whole question from the point of view of an historian, one could not but feel that the cup of Turkish iniquity was full and running over, and that the time had come, and fully come, in which that long controversy should be terminated, and the Christian populations should be definitely released from the dominance of a Power which was morally and politically inferior to them—so inferior that its competence to govern them had been demonstrated not to exist." "It was to him one of the worst disappointments of this disappointing time that the American people should have fallen back with such unanimity from what seemed to be the decision that they had come to take their part and bear their full burden of responsibility in the policy of the world." "They clung to the hope that the great Christian communities of America, which had found no more effective and noble expression than in the Turkish Empire, would assert themselves so effectually that their present disappointment might be changed into a better and happier sentiment by a further alteration in the American attitude."

The Archbishop of Canterbury closed the discussion by referring to his previous speech on the subject in the House of Lords, adding: "There is one point which I am extremely anxious should be emphasized as part of this discussion here. Attempts are sometimes made to diminish the weight of our utterances on these matters, or even to represent them as biased, because we are supposed to be claiming to speak as Christians against Mohammedans. We are doing nothing of the kind. What we criticize is not the dominance in a part of the world of the creed of Islam, but the impotence, or worse than impotence, of the Turkish official class to govern those who differ from them in religious opinion. That is where the difference comes. I myself have had occasion within the last few weeks to meet accusations which were brought against me in India of having tried to instigate Christian feeling against the creed of Islam. Nothing was farther from my thought. We believe in the wrongness in every sense of the creed of Islam, and we desire to see in God's good time the conversion of the world to the faith which we believe to be true. But it is not because the Turk is a Mohammedan, but because the Turk

has shown himself incapable of humane government of the peoples who differ from him in race or creed, that we take exception to what is taking place. Upon those lines we cannot speak too strongly. We cannot reiterate too often what we feel as to the terribleness of what has taken place."

With regard to the attitude of America, the Archbishop said: "I think sometimes we are apt to be a little hard upon the Americans in this matter. It would be exceedingly difficult to get public opinion in America to shift round to the attitude which will support their permanent intervention, as it might come to be something like a protectorate over these races. Yet we must urge them to join with us in shouldering the burdens in Eastern Europe. It does rest with them to help us in the ultimate discharge of the responsibilities which they with us incurred. What I deprecate a little is that we should use too stern words when we are speaking of them, because I am sure they have had enormous difficulties to contend with. I yet believe that we shall find them with us in the practical control of the government of these regions, just as we have already found their liberality with us in giving financial aid to these suffering peoples. Anyhow, we need to stand to what we have always said, that we are resolved, so far as our influence can go, to co-operate in rendering impossible the repetition of the misrule of the Christian peoples by Turkey which has taken place in past times."

AN EASTERN BISHOP ON CANON LAW

AN elaborate treatise by the Bishop of Zara, published at Mostar in 1915, on the Canon Law of the Eastern Church, and translated into German, may provoke a good many inquiries. It may be consistent with a quite respectable education not to have heard of Zara, and to be unequal to defining where Mostar is. Mostar is a centre of culture in Bosnia, and Zara is a diocese of Dalmatia. Here, then, from a region of ecclesiastical life and thought of which we English people know but little, there comes a learned study of the laws and customs of the Church for which it would be difficult to find a rival among the treatises of Anglican writers. It is, of course, notorious that the study of Canon Law has long been deplorably neglected in the English Church. But it is all the more impressive to receive this extensive work of more than seven hundred pages from an Eastern writer.

The Bishop of Zara, Dr. Nikodemus Milasch, begins by defining the general character of the Church. This is an essential preliminary to any accurate apprehension of its laws and customs. The Church is

a community of men on earth with its own distinctive purpose. It must therefore possess its own distinctive laws in accordance with which it lives and develops. The laws of the Church are based upon its Founder's principles and teaching. These are the source of ecclesiastical regulations.

Now the *purpose* of the Church is to promote men's relation to God and their eternal blessedness. This is in marked contrast with the purpose of the State. The State is restricted to earthly and temporal well-being, and its connection with the individual terminates with death. The *sphere* of the Church is unrestricted by time or place, whereas the State is local. The *constitution* of the Church is divinely imposed and cannot be changed, whereas the State can vary its constitution.

It follows from all this that, since the purpose and position of the Church is different from that of the State, its laws also are different in character. The Church and the State exist for different purposes. The laws of the former are unalterable, those of the latter are not. The constitution of the former is independent of human eventualities and human wills.

The authority of the Church to legislate is founded on the direct Divine commission in St. Matthew xxviii. 18-20.

The sources from which the Canon Law is derived are Scripture and tradition.

The decisions of the Church are not all of equal authority, nor do they possess the same binding power. Laws of the Church are of two separate kinds.

Canons concerning the *faith*, that is to say, dogmas, are for the explanation and protection of the truth. They define its limits and nature, and are as such unalterable for all time.

Canons concerning *discipline* are of a different authority. They are by no means unalterable, but may vary according to the changing requirements of the Church.

That is to say, that laws of faith and morals are binding on all members of the Church. Membership in the Church involves assent to these; membership without such assent is a contradiction. But laws relating to external discipline do not possess this supreme authority. The Church retains the power to alter its earlier discipline so long as the alteration is not in conflict with its principles.

All persons of whatever social rank or dignity, all worldly authorities, are subject to the laws of the Church. Dr. Milasch quotes the saying of the Emperor Marcian in reference to the Fourth Œcumenical Council: "What the Holy Council determines is for me a law which I follow and believe."

Laws of the Church may be abrogated and set aside by the Church's

own action. Thus the Nineteenth Canon of the Fourth General Council orders that bishops in every province shall assemble twice a year. This, however, says Dr. Milasch, was abrogated in the Seventh General Council.

Laws of the Church may also fall into desuetude, but their disuse requires to be justified, and the custom which contradicts the law must itself be in harmony with principles. It must not be due to worldly influence, but to the Church's true spirit.

The Canons of the Eastern Church are classified in four main groups: The Apostolical Canons, the Canons of the seven Œcumenical Councils, the Canons of particular Synods, and the Canons of the Fathers. The reason for this grouping and the relative authority of the different groups is not very clearly defined.

As to the Church's constitution, Bishop Milasch expounds the Orthodox conception to be that the Church is the Body of which Christ is the Head. It consists of all the baptized who strive in common union for the realization of the purpose for which the Church was founded.

According to the fundamental principles of the Orthodox East, members of the Church exist in two divisions: Those who are divinely authorized to discharge ecclesiastical ministrations, such as teaching and dispensing spiritual gifts; and those who, like the former, are duly incorporated through baptism, yet have no commission to discharge such ecclesiastical ministrations.

Power is exercised in the Church through its specially constituted organs, and the power of the hierarchy rests on Divine right. But the Church does not consist only of its ministers. The laity, all faithful members of the Church, which is the Body of Christ, possess in union with the hierarchy a priesthood. Thus in the Liturgy the laity in union with the priest invoke the Spirit to sanctify the gifts.

Ecclesiastical authority resides in the collective Episcopate for the worldwide Church, and in the one bishop for the local Church. They are the only inheritors of this authority, as being the followers of the Apostles. Laity have, according to the fundamental constitution of the East, no place in the Councils of the Church. Only bishops possess the power to decide (*jus decisivum*). Christ gave authority in the Church to the Apostles collectively, and the bishops inherit from the Apostles the entire ministry of teaching, power of order, and power of jurisdiction.

Bishop Milasch appears to have no belief in the Anglican succession. He thinks that it was broken off; but he does not discuss the subject or state his reasons.

The Eastern Churches as they exist to-day may be grouped roughly after the following list:

I. The Eastern Orthodox.

Under this heading must be included:

1. The Patriarchate of Constantinople.
2. The Patriarchate of Alexandria.
3. The Patriarchate of Antioch.
4. The Patriarchate of Jerusalem.
5. The Church of Cyprus.
6. The Church of Greece.
7. Mount Athos.
8. The Patriarchate of Russia.
9. The Church of Georgia.
10. The Church of Serbia.
11. The Church of Roumania.
12. The Church of Bulgaria.

II. The Separated Churches.

1. The East Syrian Church (Nestorian).
2. The Armenian Church.
3. The Coptic (Egyptian and Abyssinian).
4. The West Syrian (Jacobite) and Indian.

At Constantinople there is a permanent Holy Synod under the Patriarch, consisting of twelve bishops, over whom the Patriarch presides. All metropolitans are eligible to this Synod, the election being for a limited period, during which residence at Constantinople is necessary, for the Synod constantly assembles.

Beside this Holy Synod, there is a mixed Synod concerned with civil affairs, also consisting of twelve members, of whom four are bishops (who are also members of the Holy Synod), together with eight laymen. This latter appears to have existed since 1860.

As to the formularies of faith, Bishop Milasch lays stress on the unique authority of the Nicene-Constantinopolitan Creed. He also shows that value is attached in the Eastern Church to the Athanasian Creed.

After an interval of many centuries come various confessions of faith. There is the confession produced at the Synod of Jerusalem in 1672. What is the precise dogmatic value of this document in the Orthodox view is not exactly clear. Apparently it would be set in an inferior position to the ancient Creed.

Then there are certain important Catechisms which have considerable authority. There is the Catechism of Bernardaki, which was approved by the Patriarch of Constantinople in 1872, and the Catechism of Kyriakos, approved by the Holy Synod of Greece in 1897.

The existence of various more or less official documents in the Eastern Church possessing different degrees of authority is somewhat similar to our Anglican experience. The authority of the Nicene Creed is universal; that of the Thirty-nine Articles is local. The authority of a Catechism sanctioned by the Holy Synod of Greece must obviously be far less than if that Catechism had been sanctioned by the whole of the Eastern Church. Reunion must clearly be on the basis of formularies which possess universal authority, not on the basis of documents whose authority is only partial and local.

Bishop Milasch's treatise is one of the most important expositions of the Canon Law of the Eastern Church, and may be confidently recommended to all who desire to possess a summary of Eastern principles. It is a book from which Anglicans may learn a very great deal.

RESOLUTIONS OF THE LAMBETH CONFERENCE CONCERNING THE EASTERN CHURCH

NOTE.—These Resolutions should have been printed after the Committee's Report on p. 136.

17. We desire to express our deep sympathy with the Church of Russia in the terrible persecution which it has in many places suffered. We earnestly trust that in the providence of God its difficulties may speedily be removed, and that it may be enabled in renewed life and strength so to carry on its work unhindered as to further, in the life of the Russian people, whatsoever things are true and just, whatsoever things are lovely and of good report.

18. The Conference heartily thanks the Œcumenical Patriarchate for the mission of the Metropolitan of Demotica and others to confer with its members on questions concerning the relations between the Anglican and Eastern Churches, and expresses its grateful appreciation of the great help given to its Committee by the Delegation.

19. The Conference welcomes the appointment by the Archbishop of Canterbury of an "Eastern Churches Committee" on a permanent basis, in pursuance of Resolution 61 of the Conference of 1908; and looks forward hopefully to the work of that Committee, in conjunction with similar Committees appointed in Constantinople and Athens, as helping greatly to forward the cause of reunion with the Orthodox Church.

20. The Conference expresses its heartfelt sympathy with the Armenian, Assyrian, and Syrian Jacobite Christians in the persecutions

which they have been called upon to endure, deploring with indignation the terrible massacres that have taken place among them both before and during the Great War; and earnestly prays that in the rearrangement of the political affairs of the East they may be granted a righteous government and freedom from oppression for the future.

21. The Conference has received with satisfaction its Committee's report of the investigations that have been made during the last twelve years with regard to the present doctrinal position of the Separated Churches of the East; and, without expressing an opinion as to the past, believes that these investigations have gone far towards showing that any errors as to the Incarnation of our Lord, which may at some period of their history have been attributed to them, have at any rate now passed away.

22. The Conference repeats the proposal made by the Conference of 1908 that, when any of the Separated Churches of the East desire closer relations with us, and wish for the establishment of occasional intercommunion, and give satisfactory assurances as to their faith, such relations should at once be established.

23. The Conference respectfully requests the Archbishop of Canterbury to take advantage of any opportunity that may arise to enter into friendly relations with these Churches, and to inform the authorities of the Orthodox Eastern Church of any steps that may be taken in the direction of intercommunion with them. Similar action should be taken with regard to informing the Metropolitans of our own Communion.

NOTES ON RECENT EVENTS

Bishop Darlington, of Harrisburg, who, prior to attending the Lambeth Conference, visited Athens and Constantinople, was received most cordially by the Metropolitan and Holy Synod in the former city and by the *locum tenens* of the Œcumenical Throne and Holy Synod in the latter. At Athens, for example, the Metropolitan gave him the holy vessels off the altar of the Cathedral. At the Phanar, not only was he received ceremonially by the Holy Synod, but on his attending the Liturgy at the Patriarchal Church of St. George, the *locum tenens* divested himself of his mandyas and omophorion, and, having placed them on him, asked him to assist in distributing the antidoron—*i.e.*, the blessed but unconsecrated remainder of the bread prepared at the celebration.

Bishop Darlington is chairman of an American Association which corresponds to our A. and E. A. and is linked up with it. His visit to the Near East had, therefore, considerable importance, and we gather that he was able to arrive at an understanding with the authorities of both the auto-

cephalous Churches which he visited as to the relations of the Orthodox with American Episcopalians. Father Emhardt, the Secretary of the Association, also visited the Levant during August.

Bishop Darlington was also the recipient of an icon of St. Nicholas from the members of the Russian Parish of London at a reception given in his honour on August 7. Father Smirnoff, in making the presentation, spoke eloquently of his services to the Russian cause in America.

A touching incident was the gift to the Bishop by Me. Novikoff of the Star of St. Nicholas worn by her brother, General A. Kireeff, an appreciation of whose theological writings appeared in our last number. By the way, the Russian Parish, which has used St. Mary-le-Bow, for its Sunday Liturgy for some months, is shortly to move to St. Philip's, Bayswater, which has been placed at its disposal by the Bishop of London.

The British public has hardly noticed the stupendous events which are happening in the Near East. It is different, of course, with the Greeks, whom the liberation of Thrace and Adrianople, after four and a half centuries of Turkish slavery, has stirred to rejoicing which is past expression. Throughout the larger Greece, in Asia Minor, in Constantinople itself, where report (may it be true and an augury of the future) has it that Greek troops are replacing British, and wherever Greeks are to be found the churches have been thronged with thankful people. At St. Sophia, Bayswater, for example, there was a great gathering of the Greek community, in which the Metropolitan of Demotica and many English and American bishops and clergy shared on Sunday, August 1, to render the Eucharist in commemoration of the event. Those of us who love the Eastern Church rejoice in the happiness of the Greek people and have a large hope for their future.

A hundred years ago the Greeks of the Peninsula were fighting almost hopelessly their war of liberty and the Turks were taking revenge with unspeakable massacre and outrage on their kinsmen in Thrace and Asia Minor. It is one of the vindications of history that in 1920 the Greek King should have pinned the Grand Cross of St. George on the breast of the Metropolitan of Adrianople, now at last a Greek subject, in the very room from a window of which in 1821 the Turks hanged his predecessor and with him Cyril, ex-Patriarch of Constantinople. The like scenes took place throughout Thrace in 1821, and the like scenes have taken place also in 1920.

The Greek Army in Anatolia has occupied Nicomedia and Brusa, and is very near if not in possession of Nicæa. We cannot but hope that the city of the Creed will share the fortune of Adrianople. When the writer of this note last visited the wonderful old city, the walls of the Church of St. Sophia, in which the Seventh Œcumenical Council was held, were still standing and the roof was on the apse, in which frescoes could still be traced. A

madman had made it his home! The Turks turned it into a mosque in the thirteenth century. There can be no doubt that the city should now be given back to the Greeks, to whom, as indeed to all Christians, it is a sacred place, and who would preserve it with care and devotion. Another twenty years of Turkish possession may destroy its famous walls and the last ruins of its buildings.

"You will, of course, take back your churches which we have turned into mosques," wrote the Turkish Governor of Trebizond to the Metropolitan in 1916. We hope that the Greeks will act upon his saying both in Thrace and in Asia Minor. The Turks expect it; justice demands it; the peace of the Near East depends upon it. Meanwhile what of the great Church of St. Sophia? Is it really to wait for its redemption?

A service of intercession for the Christians of the Near East was held at St. Saviour's, Southwark, on Friday, August 6, and as at the similar service held in March in the same place, when the Armenian Patriarch of Constantinople, the Metropolitan of Trebizond, and Archbishop Barsawm were present, there was a very striking gathering of Eastern hierarchs, including the Metropolitan of Demotica, the Protopresbyter Kallinicos, the Archimandrite Hilarion, the Archimandrite Serge, and the Armenian Archbishop Indjean of Smyrna. The Bishop of Southwark's address and the Metropolitan of Demotica's reply deserve to be chronicled, and mark stages in our progress towards intercommunion.

While the Report of the Lambeth Conference is occupying such attention, it is important to bear in mind what is the precise nature of its authority. Its authority has been very clearly put by the Bishop of Salisbury in his *Diocesan Gazette* for August. We venture to reproduce his statement:

"It is necessary, however, to make perfectly clear what the real position and powers of the Conference are. It is not a legislative body; it cannot enact rules or regulations, or alter the existing formularies or Rubrics of the Prayer-Book.

"It is not a conciliar body. It has none of the authority which belonged to the great Councils of the past. It has no power at all to override the decisions of the Synods or other representative assemblies of the Church.

"It is entirely a consultative and advisory gathering of Bishops, and its testaments have the authority, and claim the respect of Churchpeople, because it is a large and representative Episcopal assembly; but nothing that arises from it has any binding authority until confirmed by Synodical action.

"It would, therefore, be quite irregular for Bishops or Clergy to translate its opinions into action pending Provincial decisions, and I hope that point will be carefully noticed in the Diocese of Salisbury.

"It is obvious that the very magnitude and variety of the composition of the Lambeth Conference unfits it for being more than an advisory body. That Bishops from other countries, working under totally different conditions —Missionary Bishops, Colonial Bishops, Bishops from America, from Scotland, from Ireland—should be able to agree upon a common line of action is altogether impossible, and the attempt to do so is not only wearisome and painful, but doomed to failure.

"We shall accept the opinions of the Lambeth Conference with great respect, but in this Diocese, at any rate, we shall await their confirmation or rejection or amendment by the Provincial authority which is binding on us."

REVIEWS

The Armenian Awakening. A History of the Armenian Church, 1820–1860. By LEON ARPEE. (Chicago: University of Chicago Press. 1909.)

The real interest of this book lies in its account of American Protestant attempts to proselytize among the Armenian Christians. The author tells us that the Americans were impressed with the fact that the Armenians, of all the races in the Sultan's dominions, were the most open to Protestant missionary influence. Two Armenians, Bishop Dionysius and Vartabed Gregory, were induced to become Protestants in 1827, and are described as being "the first-fruits of American missionary labours in Turkey."

These movements, conducted by Evangelical Protestants, by no means commended themselves to the authorities of the Episcopal Church.

Of the missionary bishop of the American Episcopal Church at Constantinople, whom the writer calls a "a ritualistic Episcopalian," we are told that he "regarded the Evangelicals as rebels against the Patriarch's Apostolic Succession, and their ideas as nothing but a mixture of radicalism and infidelity." It is needless to say that the Armenian Patriarch at Constantinople vehemently resented these Protestant attempts to proselytize among his people. The American bishop encouraged the Patriarch to adopt reasonably coercive measures against the Protestants. The Patriarch issued a Bull of perpetual excommunication and anathema against all Protestants. Meanwhile Protestants began to organize "an Armenian Evangelical Church," with a form of government which the author describes as "halfway between Congregationalism and Presbyterianism." This new Church drew up a new confession of faith composed of twelve articles, to which all candidates for church membership were publicly to express their assent. These articles assert, among other things, that mankind in its natural state is "totally depraved"; and "that the use of relics, crosses, pictures, and images of any sort, in any act of worship, and of the intercession of the Saints is directly opposed to the Scriptures and highly displeasing to God"; and "that any number of true Christians, duly organized, constitute a Church of Christ, of which Christ is the only Head"; and "that the only Sacraments of the Church are Baptism and Communion." These were among the tenets of the first Armenian Evangelical Church of Constantinople, consisting of forty members. Similar churches were organized in Nicomedia and Trebizond. Through political influence they were protected by the Sultan from any interference on the part of the Armenian Patriarchs. The Sultan, however, somewhat compromised his action by ordering the execution of an Armenian Christian who was terrorized into professing Mohammedanism and then, conscience-stricken, returned to his former faith. Whether a Christian was Orthodox or Protestant was a matter of supreme indifference to the Turk. There is a subtle irony in the Sultan's remark that those of his Christian

subjects who have embraced the Protestant faith "have suffered much inconvenience and distress." More especially when the benevolent ruler goes on to add: "Therefore it is my royal compassionate will . . . that measures be adopted . . . so that they may live in peace, quiet, and security . . . free to exercise the usages of their faith."

Such was the early progress of Protestantism among the Armenians of Turkey. In vain did the Patriarch declare: "I will labour until my death for the extermination of Protestantism in my nation." The author goes on to tell us "the Patriarch fought the new heresy till the very last. In 1858 he was elected Catholicos of all the Armenians, and escorted with great pomp and ceremony to the supreme Patriarchal seat at Etschmiadzin. But he met in Russian Armenia the same pestilential heresy that had ruffled the peace of his mind in Turkey."

The author asks the important question: What were the chief results of the Protestant reformation in the Armenian Church? In his opinion the answer would be that it averted a serious crisis in religious thought because it promoted a more rational understanding of Christian truth. He thinks that in the absence of Protestantism French materialism and infidelity were sure to lay hold on awakened minds among the Armenian people. Protestantism "placed an alternative before them for infidelity, so repugnant to the average Armenian mind, and made it possible for them to preserve the old faith, while discarding the old form." He seems entirely blind to the fact that the doctrine of his Evangelical Church had not only discarded the form but had altered the faith. What he considers "a more rational understanding of Christian truth" would mean infidelity to the Armenian Church. But the author goes on to claim that the chief result of the Evangelical movement was that it conferred a spiritual religion on the Armenian people. He charges the Armenian Church with lack of spirituality, and appears to understand the text, "They that worship Him must worship Him in spirit and in truth," to involve a depreciation of externals in worship; as if religion was necessarily spiritual when its external expressions and ceremonial were suppressed. In his opinion Protestantism is a synonym for spirituality in religion. Few things can be more strangely at variance with the testimony of experts than to reproach Oriental Christendom for "its lifeless doctrine of faith."

It is a singular thing that, in spite of these attacks on the ancient Armenian faith, these Protestant missions "were originally committed to a policy of strict non-proselytism." Nevertheless, these Protestant missions were not concerned, like the Archbishop of Canterbury's Mission to the Assyrian Church, to support the Armenian Church. For they were committed to "a policy which had for its sole aim the instilling into that Church Evangelical ideas and ideals without alienating any of its members." But this is an impossible undertaking. It is impossible to instil Protestantism into an Oriental Communion without alienating its members. The Protestant missionaries at Constantinople at first avoided all controversy in order "to convey the impression to the native Christians that they were not in Turkey with any sectarian objects at heart." However, within fifteen years, they "were compelled, contrary to their original plan, to establish an independent Evangelical Church."

We naturally ask why they were compelled to make this change of policy and to become an aggressive proselytizing body. The author tells us that it was due partly to "the pressure of a popular demand in the home Churches for tangible results." He ascribes it also partly to what he calls "the intolerance of the Oriental Churches." But he also ascribes it to "the essential antagonism between Oriental Orthodoxy and the missionaries' doctrines and methods." Here we are persuaded the author has touched the facts. Protestantism and Oriental Orthodoxy are incompatible. As the author says, "the missionaries' ideas were of the ultra-Evangelical type." They had been instructed "that the modern missionary should be more radical than Luther; that he should insist on discarding all that was not

expressly required by the Bible, instead of, like Luther, retaining all that was not expressly forbidden by the Bible."

We have criticized these pages at some length because they exactly illustrate how things ought not to be done. There could not be a worse spirit in which to approach these venerable Churches than that which is exemplified in the pages before us. We are convinced that it is the duty of all who care for union to dissociate themselves entirely from methods of proselytizing. The story is concerned with events of sixty years ago, and probably few persons would reproduce them now. But we can scarcely be surprised if the memory of these proceedings remains, and is even yet productive of some uneasiness in Eastern minds, and that they should require a definite assurance from us as to the nature of our intentions. Such assurance has been distinctly given, and indeed follows from the catholic nature and constitution of the English Church.

Historical Contact of the Eastern Orthodox and the Anglican Churches. By William Chauncey Emhardt. (Department of Missions and Church Extension of the Episcopal Church, 281, Fourth Avenue, New York. 1920.)

The Episcopal and Greek Churches. Report of an Unofficial Conference on Duty between members of the Episcopal Church in America and His Grace Meletios Metaxakis, Metropolitan of Athens, and his advisers, October 26, 1918. (Same publishers. 1920.)

The American branch of the Anglican and Eastern Association, under its able and energetic secretary, the Rev. Dr. Chauncey Emhardt, has been vigorously engaged in promoting closer relationship with the Orthodox Church. The subject has occupied much attention on the part of the Episcopal Church, which has issued a remarkable series of pamphlets, of which the two whose titles appear at the head of this review deserve a careful study in England as well as on the other side of the Atlantic.

In the pamphlet on Historical Contact Dr. Emhardt gives a very useful summary of the conferences between the Orthodox and the Anglicans which have been held since 1916, both in New York and in England.

"In the spring of 1916 a series of five conferences was held with the Russian Orthodox Church under His Grace the Most Reverend Archbishop Evdokim, Archbishop of America. While these conferences were under the auspices of the Christian Unity Foundation, almost all, if not all, of the members also belonged to the Anglican and Eastern Association. The Russian Church was represented in these conferences by the Most Reverend Archbishop Evdokim, Reverend Peter Kohanick, the Very Reverend Dean Turkovich, and the Very Reverend Archimandrite Philip. Representatives of the Episcopal Church were the Right Reverend Edward M. Parker, D.D., the Right Reverend James H. Darlington, D.D., the Right Reverend Paul Matthews, D.D., and the Reverend W. C. Emhardt.

"At the first conference the question of Anglican Orders was frankly discussed, and it was decided that the historical validity of the Anglican Orders should be taken for granted. This followed the conclusion of Professor Sokoloff, that even if Anglicans should hold radical ideas concerning the Sacraments, this would not be sufficient to prevent free operation of the Holy Ghost. However, further recognition of intercommunion could be made only by the Œcumenical Synod.

"At the second conference the Apostolical Canons were considered one by one with explanations on both sides. The two Churches were found to be in substantial agreement.

"At the third conference the remaining Canons were considered and no insurmountable difficulties found. In connection with Canon Forty-six, the Archbishop stated that the Russian Church would accept any Anglican Baptism or any other Catholic Baptism. Difficulties concerning the frequent so-called 'periods of fasting' were removed by rendering the word 'fasting' as 'abstinence.' Both Russians

and Anglicans agreed that only two fast days were enjoined upon their members—Ash Wednesday and Good Friday.

"At the fourth and fifth conferences the question of the Seventh Œcumenical Council was discussed. Satisfactory explanations were given by both sides, but no final decision was reached. Before the conference could be reconvened the Archbishop was summoned to a General Convention of the Orthodox Church at Moscow.

"Another conference was held in New York on October 26, 1918, under the joint auspices of the Anglican and Eastern Association and the Christian Unity Foundation, with the Most Reverend Meletios, Metropolitan of Greece. This conference took place in the General Theological Seminary under the chairmanship of the late Bishop Courtney. His Eminence the Metropolitan was accompanied by the leading theologians of the Greek Church. The Episcopal Church was represented by a number of bishops and clergy.

"At this conference the historic fact of the authenticity of Anglican Orders was accepted, although the Greeks asked for a clearer definition of the relation of Ordination to our sacramental system. The troublesome question of the so-called '*Filioque* Clause' in the Creed—that is, the addition of the words 'and the Son' to the original form of the Nicene Creed—was discussed. The explanation of the Anglican position was generally accepted, and the conference closed with a suggestion that we endeavour to arrange for some explanatory phrase which would overcome the difficulties of both sides.[1]

"The departure of the Metropolitan for England prevented the consideration of the rest of the programme arranged for this conference. Copies of the same were forwarded to London and the discussion was continued by a committee of twenty-one theologians under the chairmanship of Dr. Headlam, Regius Professor of Divinity at Oxford.

"At the first conference the American position was reviewed and it was mutually agreed that the present aim of such conference was not to negotiate union in the sense of 'corporate solidarity' based on the restoration of intercommunion, but to gain a clear understanding of each other's position. The general understanding was that there is no real bar to communion between the two Churches, and it is desirable that it should be permitted; but that such permission could only be given through the action of a General Council.

"The second of these series of conferences was held at Oxford. About forty representatives of the Anglican Church attended. The questions of Baptism and Confirmation were considered. It was shown that until the eighteenth century rebaptism of non-Orthodox was never practised. It was then introduced as a protest against the custom in the Latin Churches of baptizing not only the living Orthodox, but in many cases the dead. Under orders of the Patriarch Joachim III. it has become the Greek custom not to rebaptize Anglicans who have been baptized by English priests. In the matter of Confirmation it was shown that in the case of the Orthodox the custom of anointing with oil, called Holy Chrism, differs to some extent from our Confirmation. It is regarded as a seal of Orthodoxy and should not be viewed as repetition of Confirmation. Even in the Orthodox Church lapsed communicants must receive Chrism again before restoration.

"The third conference was held in the Jerusalem Chapel of Westminster Abbey, under the presidency of the Bishop of Winchester. This discussion was confined to the consideration of the Seventh Œcumenical Council. It is not felt by the Greeks that the number of differences on this point touch doctrinal or

[1] Information concerning this important conference, as well as the conference with Archbishop Evdokim, may be had through the Rev. W. C. Emhardt, Secretary of the Anglican and Eastern Association and the Christian Unity Foundation. See "Anglican Programme for Reunion," Church Missions House, New York, 1920.

even disciplinary principles. The Metropolitan stated that there was no difficulty on the subject. From what he had seen of Anglican Churches he was assured as to our practice. He further stated that he was strongly opposed to the practice of ascribing certain virtues and power to particular icons, and that he himself had written strongly against this practice, and that the Holy Synod of Greece had issued directions against it.

"As a result of these several conferences, the Metropolitan was so impressed that he established a Professorship of Anglican Theology in the University of Athens, and suggested that similar professorships be established in Oxford and America."

The pamphlet giving a report of an unofficial conference on Unity, held in New York in October, 1918, between the Metropolitan of Greece, attended by the Very Reverend Chrysostom Papadopoulos and Dr. Hamilcar Alivisatos, on the one side, and the Right Reverend Bishop Courtney and the Bishop of Harrisburg, together with the Reverend Francis J. Hall, D.D., on the other, is particularly deserving of attention, because it gives one of the fullest accounts which have as yet been printed of one of these important conferences. These are well-known names: Dr. Chrysostom Papadopoulos is Professor in the University of Athens and Director of the Theological Seminary; Dr. Hamilcar Alivisatos, an article from whose pen appears in our present issue, is Director of the Ecclesiastical Department of the Ministry of Religion and Education at Athens; Dr. Francis J. Hall is Professor of Dogmatic Theology in the General Theological Seminary of New York, and is well known to theological students in England for his elaborate and systematic treatise on theology, which is a kind of summary adapted to modern requirements, composed on an extensive scale, six or seven volumes of which have already appeared. At this conference, at which the principal speakers after the Metropolitan were Father Chrysostom for the Greeks and Professor Hall for the Anglicans, one of the principal subjects discussed was the Greek view of the validity of Anglican Orders.

"Father Chrysostomos: On the question of validity of Anglican Orders certain books have been written by theologians of the Greek Church, of which the most important are, first, that of the Russian theologian Sokoloff, and, second, of the Greek theologian Androustos. The different theological seminaries have expressed their views in reply to questions sent by the Patriarch of Constantinople. Only the Russian theologian Sokoloff has expressed finality in the view that they must receive universal acceptance. This view was not accepted by the Russian Synod.

"Rev. W. C. Emhardt: Was not the acceptance of Father Sokoloff's thesis as satisfactory for a degree of Doctor in Divinity equivalent to an endorsement by the Synod?

"Father Chrysostomos: It is not the same.

"Father Chrysostomos again: To-day the view current among Greeks everywhere is that they can be recognized without any doubt whatever as far as the historical point is concerned—namely, that Bishop Parker was regularly and canonically consecrated, and had the right to ordain others.

"Regarding other phases of the question the Greek Church would like to ask the following questions: (1) If the Episcopal Church is prepared to state whether they do or do not recognize the Ordination of Clergy as one of the Seven Sacraments, because it is not quite clear in reading the Thirty-nine Articles in the Prayer-Book whether the Anglican Church recognized it as one of the Sacraments or not. Several of the theologians of the English Church state that they do not recognize it, and as far as I know, no statement has come from an official source. It is for this reason the Greek Church reserves its opinion on the subject."

After some discussion, the matter was stated in the following terms:

"Bishop Courtney: May I state the position we have reached thus far: first, His Grace would be prepared in a council to advise the official recognition of Anglican Orders, provided . . . the Anglican Communion officially expressed its Orders as a sacrament. You therefore would be expected to make some official

pronouncement before the subject could be laid before a council of both Churches. That would necessitate that the matter be laid before the General Convention, so that some changes or additions could be made to the Thirty-nine Articles and the Catechism. The Catechism states that there are 'two only generally necessary to salvation: that is to say, Baptism and the Supper of the Lord.' The Article states: 'There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.' It is quite possible that the views of theologians may be asserted to be: that while there are two only as ordained by Christ, there are others which might be known as minor sacraments. I understand that you would expect some such pronouncement from us."

The discussion was continued by Professor Hall on the sacramental character of Orders.

"Dr. Hall: Our Greek friends wish to know on official authority that we believe that Orders is a sacrament. They urge that our Articles are obscure. The reason why they are obscure is because they were drawn up in the midst of a very confusing situation. They were meant for the moment to quiet controversy, and largely political. They presupposed the working system of the Church in the Prayer-Book; so that Prayer-Book language has more fundamental authority in the Church than the Articles. The Prayer-Book might answer your question in one of two ways; either by saying directly that Order is a sacrament, or by requiring that it be administered like a sacrament. To do that means that it would be administered as a form for conveying divine grace. In ordaining priests the bishop says: 'Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God and of his holy sacraments.'

"Metropolitan: This is exactly the spirit of the Orthodox Church concerning this sacrament. If this statement expressed here is not contradicted or counteracted by some other statement that is considered official then the Orthodox Church would applaud it.

"Dr. Hall: In the Order of Consecration of Bishops, the following words are used: 'Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost, Amen. And remember that thou stir up the Grace of God which is given unto thee by this Imposition of our hands.'

"Metropolitan: For what has been so well expressed by the Professor concerning the Sacraments and the Thirty-nine Articles, which serve an historical purpose and are not foundations, we do rejoice."

But we have quoted more than enough to show the importance of this very interesting Report, which deserves careful study throughout.

Assyrian Church Customs, and the Murder of Mar Shimun. By Surma d'Bait Mar Shimun. With introduction by the Archbishop of Canterbury. (Faith Press, 22, Buckingham Street, W.C. 2.) Three illustrations, paper, 2s. 6d.; ten illustrations, cloth, 4s.

"This remarkable little book has for me, and will have for many others, a peculiar and a vivid interest," writes the Primate in his introduction. "It gives an outline picture of the daily life and the story of a Church about which most of us have known very little: and it gives the picture from their side and not from ours." His estimate is not exaggerated. Dean Maclean, Dr. Browne (Surma Khanim's tutor), the Rev. F. N. Heazell, above all Dr. Wigram, have given us good accounts, written with first-hand knowledge, of the Nestorians. But Surma Khanim's book is not only

one of those rare books in which a foreigner successfully describes his own people and their ways, it is pre-eminently a human document. It will also be of primary importance in the future study of the Assyrians, and will take a permanent place in the literature of that nation.

To appreciate the truth of the former of these statements, it is needful only to read these first seventy-five pages of her book in which Surma Khanim not only sets out in delightful, fresh, and eager fashion—her English has just sufficient flavour of Assyrian idiom to show that it is her own—the worship and Church system of her people, but gossips (there is no other word for it) about the home religious life and lore which she shares with them. No one but an Assyrian—and no Assyrian, perhaps, except herself—could have written it all.

Witness these words of the Archbishop: "Herself a member of the ruling family, niece of the Patriarch Reuil Mar Shimun, and sister of his two successors, Benyamin and Paulus Mar Shimun, Surma Khanim—who is technically set apart as a religious—has been in close touch from her childhood with matters national and ecclesiastical, and has grown by degrees to be our trusted counsellor and friend. She owes to one of our most devoted mission priests ('Rabbi Doctor Browne,' as she calls him) an education more thorough than that of any of her countrywomen in Assyria. . . . Dr. Browne has frequently expressed to me the high hopes he cherished for his pupil. These hopes have been abundantly realized, for it would be difficult, I think, to exaggerate the importance of what Lady Surma has been able to do for her people. Her influence began when she was almost a child, and it has reached its culmination in these last tempestuous and fearful years. Undismayed herself, and inspiring confidence and respect in all, she found it possible to act as a veritable leader when leadership was wanted, even in such days of horror and confusion as those which witnessed the murder of her brother the Patriarch, and the recurrent massacres of her people. In the hours of actual fighting such unwonted responsibilities as the care of the ammunition stores and the like were assigned to her by acclamation. In her own fashion she wielded authority in at least one perilous and bloodstained march or flight, and in the great camp of refuge at Baqubah she held an undisputed place of honour. It was almost a matter of course that she should be chosen as the delegate of her people to come to Paris and London . . . and public testimony has been borne in the British Parliament to the value of her aid. In these circumstances, nothing can be more appropriate than that this lady should, while in England, give us from her own standpoint such an account of her people, religious and secular, as these pages present."

It is thus that Lady Surma's account of the desperate deeds of her people and of the murder of her brother, its hereditary chief, etc., spiritual and secular, is not only a stirring tale of romance, but also forms material of the highest order for the writing of that history of the Assyrian Church which begins in the third century, has never been free from oppression and persecution, heathen or Moslem, at one time seemed likely to dominate Central Asia, and even in the last few tragic centuries has a fine and fascinating record. Alike to those interested in Eastern Christianity and to liturgiologists in the wider sense, Lady Surma's book will be a treasure.

Dr. Wigram has added a valuable glossary and an historical preface to the book, in connection with which Brigadier-General Austin's companion volume, "The Baqubah Camp" (Faith Press, 2s. 6d.), should be read.

We are informed that Lady Surma has now left England *en route* for Mesopotamia. A passage has been provided for her by the British authorities, and she makes the journey under the escort of a British officer.

It will be remembered by most of our readers that this nation cast in its lot with the Entente during the war, and was in consequence driven from its home and forced to migrate to British protection. It was established in a great refugee camp at Baqubah, near Baghdad, until such time as the settlement of the whole Mesopotamian problem should enable some steps to be taken with regard to this particular element

in it. It was during this interval that Surma Khanim paid her visit to England (with the full approval of the British local authority), in order to put the case of her nation before the British Government. We may say that all those with whom she came in contact have been very much impressed both by the personality of the lady herself and by her grasp of a tangled political problem.

Many events have befallen her nation during her stay in England, notably the death of Polus Mar Shimun, Patriarch of this Church and brother of Surma Khanim. He died at the Baqubah camp of a rapid form of tuberculosis contracted as a result of hardships endured during the war, and it may be mentioned that he was the fourth member of his family and the second holder of the patriarchal office who perished in the course of the struggle.

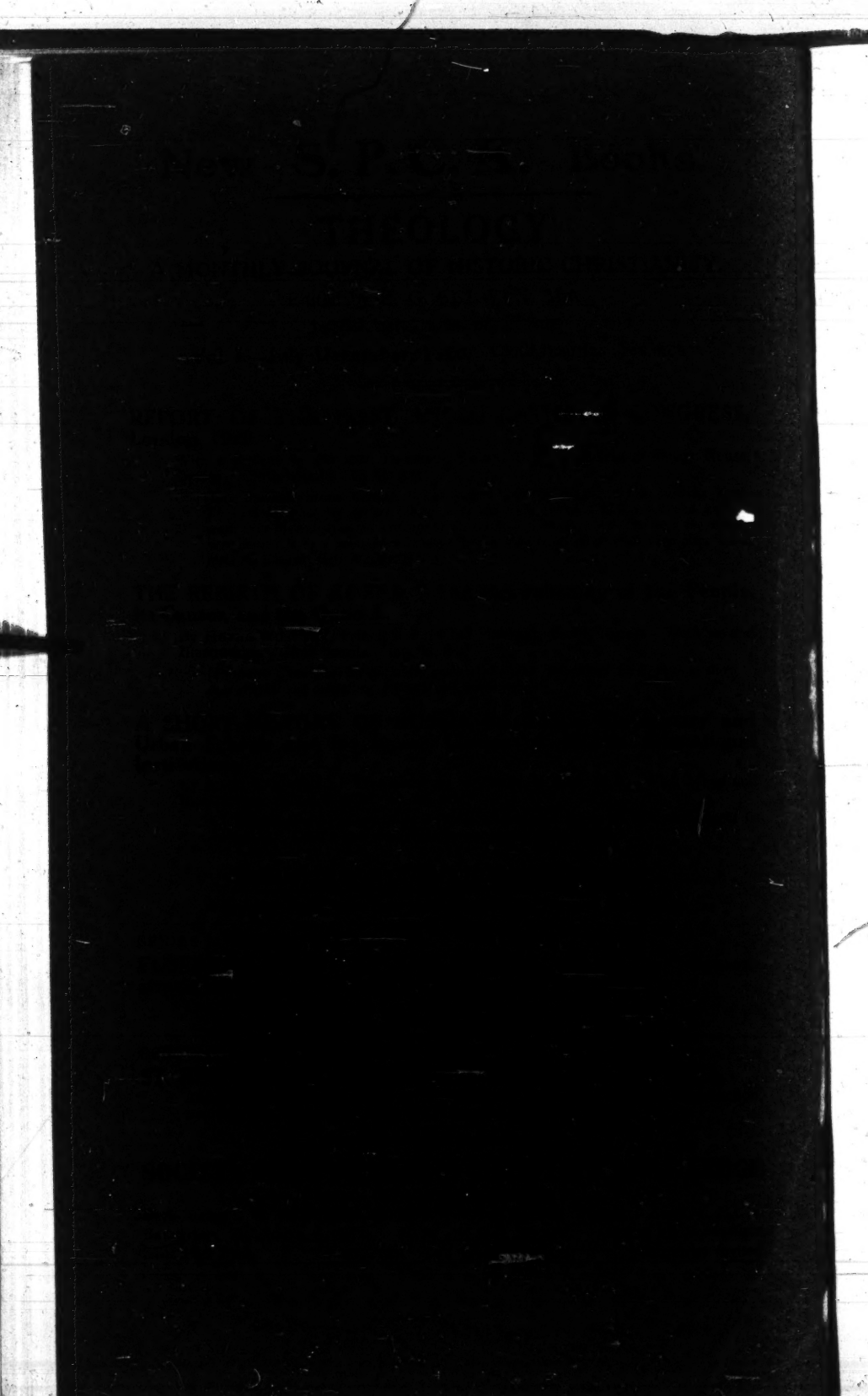
According to the strange semi-hereditary custom of the people, the nephew of the Patriarch was elected and consecrated as his successor, in spite of the fact that the "heir" to this high office was a child of twelve years old. His baptismal name is Ishai (Jesse), but as a Partriarch he takes, as always, the title of "Mar Shimun."

It will readily be understood that the elders of the nation, hearing that the work which Surma Khanim set out to do in England had been accomplished, were anxious to have one who is confessedly their best counsellor among them again.

The question of the future of this much-tried little nation is still somewhat indeterminate, as it is part of the whole Mesopotamian problem. The wish of the people was to return to their own mountains, and to live there under the British mandate. Unfortunately, the British mandatory area cannot be extended to cover the rugged mountain district in question, and it became a matter for their choice, whether they would be settled in such lands as could be given them in Southern Mesopotamia (a course which would have implied breaking up the nation and merging the identity of these mountaineers with that of the Arabs of the plain), or whether they would return, with arms for self-protection, to their own mountain districts, and would settle there as part of an autonomous and possibly independent "Kurdistan."

After some hesitation, they elected for the latter course, and preparations were made to give effect to their wish.

The question of intercommunion with this little Church may possibly be raised in the future. In this connection, it may be of interest to note that the Lambeth Conference has passed resolutions affirming that there is no reason why occasional intercommunion should not be established at once with this Church, provided that its authorities adhere to a formal statement put forward by themselves in 1911. The sole reason for asking even for a reaffirmation of this kind lies in the fact that the deaths of so many Bishops in the war has brought about a considerable change in the personnel of the government of the Church.

Intercommunion with the Assyrians. By the Rev. W. A. Wigram, D.D. (Faith Press.) 3d.

In this little pamphlet Dr. Wigram, who possesses unique authority, writes the arguments for the proposal of intercommunion with the Assyrian Church which will come before the Lambeth Conference. Dr. Wigram shows convincingly that the Assyrians are now free from any trace of Nestorianism, and gives strong reasons for believing that, after 1,500 years of separation from all other Churches, the scanty remnant of this once great nation and Church are eager to enter into reunion with the Anglican Church.